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THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE CORINTHIANS

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TORONTO

THE SECOND EPISTLE

OF THE

APOSTLE PAUL TO THE CORINTHIANS

INTRODUCTION, TEXT, ENGLISH TRANSLATION AND NOTES

BY

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PREFACE

THERE are various ways in which a Commentary on a Pauline Epistle may be written. In the present one the author offers his own translation as evidence that he has faithfully studied the text of the Epistle, its words and its grammar; but he has felt himself attracted mainly to the Apostle's history, and to the thoughts he here wrote down, and offers this book, the fruit of years of study with a class, as a piece of work on the earliest history of the Church, and on the thought of the Apostle of the Gentiles. He has arranged it as he did his Commentary on Mark (*The Earliest Gospel*, 1901), in such a way that the English reader need not turn away from it, while the student of Greek will also find his interests served. It may be added that the integrity of the Epistle so seriously impugned by most recent English writers on the subject is here defended, for reasons given in the Introduction.

He has been much assisted in preparing this book for the press by his friend the Rev. William Edie, Inveresk, who has also furnished the indices.

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INTRODUCTION

Preliminary.

An Introduction to the Second Epistle to the Corinthians does not require to enter at any length into the matters brought before us in the First Epistle to that Church; the situation between Paul and the Corinthians has altogether changed since the First Epistle was written, and a new set of events and circumstances has emerged. For the sake of completeness we deal very shortly with the Church of Corinth in its earliest stage and with the First Epistle. We shall then discuss the incidents which took place in the Apostle's relation to this Church after the First Epistle, and shall thus come to the situation which called for the Second. The reader is to know from the first that in this book the Second Epistle is taken as having been written at one time, and that the view which separates the last four chapters of it from the first nine is regarded as uncalled for. The section vi. 14–vii. 1 is also held to be in its right place as it stands in the New Testament. This introduction will show reasons for the former of these conclusions; the latter is dealt with in the commentary. This introduction will also attempt to throw light on the position and the persons of the opponents who are so frankly dealt with towards the end of the Epistle.

The Foundation of the Corinthian Church.

The story told in Acts xviii. of the foundation of the Church at Corinth is natural and lifelike, and while in accordance with the general style of Acts in dealing only with external incidents, and giving little insight into the Apostle's preaching and ideas, or into the inner difficulties he met with in his churches, may be relied on for what it does give. Paul took up his quarters at

Corinth with Aquila and Priscilla (ver. 2), like himself Jews of the Dispersion, and like himself carrying on the trade of tent-making. They may have been Christians before Paul met them; at least their conversion is not narrated. The mission began with a course of preaching in the synagogue (ver. 4): the great event that the Messiah had announced himself and was shortly to return had to be laid first of all before the Jewish community and the serious-minded Gentiles who had attached themselves to the Jewish worship. But the Jews of Corinth were not disposed any more than the Jews of Palestine to accept the doctrine that the promised Messiah was to be recognized in Jesus, and the fervent appeals of Paul to this effect stirred them to outbursts of passionate opposition (ver. 5). Paul therefore withdrew from the synagogue, and carried on his preaching in another building, in the house of a Gentile adherent of the Jewish worship, named Titius (or Titus) Justus, who is supposed by Ramsay to have been one of the Roman *coloni* (original Roman settlers) of Corinth, and therefore a person of influence. Crispus, mentioned in ver. 8, was a synagogue ruler, who brought his whole family with him to the Gospel, whom Paul baptized with his own hands (I. i. 14). The other person baptized by Paul himself also bears a Roman name, Gaius, and is spoken of in Romans, which Epistle is written from Corinth, xvi. 23 as his host and that of the whole Church, 'in grateful acknowledgment of his hospitality to Christians,' Cheyne says (*Encyc. Bibl.* col. 1588). Stephanas, also baptized by Paul himself, is said in I. xvi. 15 to have been with his household the firstfruits of Achaia; they have given themselves to the ministry of the saints. These were all people of good position, as was Erastus the city chamberlain (Rom. xvi. 23). There were thus a few people of culture and influence and birth in the nascent Church, though we have Paul's word for it (I. i. 26) that they were but a few. From II. viii. 1 we gather, however, that the Corinthian Church as a whole was less poor than the churches of Macedonia. Why Paul made it a rule of his mission in Greece that he would not depend on his converts for support (II. xi. 10) is hard to understand. That there were Jews in the Church is vouched by I. vii. 18; that the Church was predominantly Gentile by I. xii. 2. But Gentiles who came to the Church through the synagogue might bring with them a considerable

amount of Jewish sentiment, and afford entrance to Jewish-Christian propaganda. This will appear in the Second Epistle.

Gallio and Paul.

Paul had been preaching at Corinth for a year and a half, when he was accused by the Jews before Gallio, who was then pro-consul, of an illegal form of teaching (Acts xviii. 12-17). We now know from an inscription found some years ago at Delphi that Gallio must have arrived in Greece about midsummer of the year 51 A.D. This affords what was formerly wanting—an absolute date in Pauline chronology. If, as seems likely, it was soon after Gallio's arrival in his province that the Jews brought Paul before him, then Paul's arrival at Corinth took place early in the year 50.[1]

Paul at Ephesus.

After the failure of the prosecution he remained some time at Corinth, and then set out, Aquila and Priscilla accompanying him, to Ephesus and the East, soon returning to Ephesus, where he remained two years and three months, preaching first, as at Corinth, in the synagogue, and then, also as at Corinth, in another building (Acts xix. 1-10). At Ephesus he was not far from Corinth; there was a lively intercourse between the two places. The First Epistle to the Corinthians was written at Ephesus, and so also in all probability were two other letters, to be spoken of afterwards. He appears to have known a great deal of what was said about him and of all that went on at Corinth; and much is said of letters, of visits, of plans of travel, and of visits of subordinates. The attempt to place all these facts in a continuous narrative has been made by many distinguished scholars, with very varying results.[2]

[1] See Deissmann's *Paulus*, pp. 159-177, where the text of the inscription is given and fully discussed.

[2] I may refer to Lightfoot, *Biblical Essays*, "The Mission of Titus to the Corinthians"; to the introduction to his Commentary on 2 Cor., 1874, by Klöpper, with which I in the main agree; to the introduction by Prof. P. W. Schmiedel in the *N. T. Handcommentar*, a great monument of exhaustive industry; to Dr. Kennedy's discussions in his book, *The Second and Third Epistles of St. Paul to the Corinthians*, 1900; to the articles in the theological encyclopædias, in that of Hastings by Principal Robertson, and in the *Encyclopædia Biblica* by Dr. Sanday.

The Lost Letter of I. v. 9.

The first fact which presents itself after Paul's departure from his newly-founded Church is that he wrote a letter to the Corinthians at some time before his First Epistle. He expressly tells us this in I. v. 9. The letter, which has not been preserved, may have been quite short; but it contained a definite message, and it throws light on much that is found in the Second Epistle. It told the Corinthians not to keep company with fornicators. They put on it the construction that they were bidden not to have anything to do with any one who was addicted to that vice, which virtually meant that they were to set up as judges of the conduct of their neighbours, and, moreover, to give up their business, since fornication was not forbidden to the Greek world by public opinion, or any recognized ethical code, and they could not choose their customers, or their masters, or their servants, on any such principle. The Apostle afterwards tells them that he had not meant his words to be applied so broadly; but the incident is significant of a difficulty which was felt at Corinth from the first, and is spoken of again and again in both the Epistles. A number of things which the Greeks did not regard as morally offensive were not permitted in the Church, which is called very definitely to take up the position that it has its own morality to hold and enforce, and cannot make any compromise with the world. This note is heard again and again in both Epistles; see I. v. 9–vi. 10, x. 14–22, II. vi. 14–vii. 1, xii. 20, xiii. 10. It was no light matter to carry out so strict a moral policy in a Church composed mostly of Greeks, and to get the converts to tear themselves away from practices they had not been accustomed to regard as sinful, and from people they may have liked and esteemed.

The Corinthian Parties.

The coming of Apollos to Corinth was possibly before the writing of this lost letter, possibly after it; we cannot tell. Other teachers may have come, and contributed to the growth of the parties spoken of in I. i. who ranged themselves under the name of Paul, Apollos, Cephas and of Christ himself. Much has been written on the Corinthian parties; from Baur, who saw

in them the beginning of the division of the Church into a progressive and a reactionary Jewish tendency, the conflict between which is to be traced in the whole of the New Testament literature and continued until the unity of the Church was brought about under the Episcopate; to Prof. K. Lake, who finds in these parties the key to many a question in the Second Epistle. In his view[1] the Apostle Peter had actually been in the West, if not at Corinth, as Dionysius, bishop of that Church in the second century, maintained; and he was naturally assumed as its leader by the party of those who had a regard for the traditions of Palestine. But the party which called itself after him at Corinth could quite well arise, as every one allows, without any such visit, the name of Peter standing throughout the Christian world as the type of a moderate position, liberal to the Gentiles and attached at the same time to Jewish traditions and customs; and if Peter carried on a mission in the West, we should probably know more about it. It is a tenable view that the parties of the First Epistle did not last into the period of the Second, which affords no direct evidence of them, with one doubtful exception. There is, in fact, positive evidence that they did not continue so long. In II. xii. 20 Paul expresses his apprehension that he may find strife at Corinth, as he is also afraid that he may find other undesirable things; but with regard to the strife he fears that he may find he does not mention the party names of the earlier Epistle, and he evidently was not sure that he would find what he speaks of. The only text in Second Corinthians which is cited as evidence that the parties still existed when it was written is x. 7, where the Apostle, speaking of some one who claimed that he was 'of Christ,' rejoins that he may say the same of himself. But the Χριστοῦ εἶναι (belonging to Christ) of this passage is evidently a different thing from that of I. i. 12. If we had here a reference to the Christ-party, we should have the impossible statement that if the person in question is confident that he belongs to the Christ-party, so also is Paul. It is the authority that Christ gives to his emissary that is in question in this passage, not the fact of belonging to the party which uses his name, as the verse which follows conclusively shows. Here, therefore, there is no reference to that party, nor

[1] *Earlier Epistles of St. Paul*, p. 112 *sqq.*

is there anywhere else in the Second Epistle any reference to any of the parties. The parties of the First Epistle ought not to be used for the explanation of the Second, where the schismatic tendency which is inseparable from democracy—and the Church was a democracy—has already perhaps found another development.

The Mission of Timothy.

At I. iv. 17, after discussing the matter of the parties and the moral weaknesses they revealed, and placing his own activity as an Apostle in the light in which he wished the brethren at Corinth to regard it, Paul says he is sending Timothy to Corinth to remind the Church there of his ways in Christ, as he teaches everywhere in every church. The mission of Timothy is spoken of again in I. xvi. 10, where the Apostle expects that the letter he is concluding will reach Corinth before Timothy does, and bespeaks for him a kindly reception and a brotherly despatch to Paul again, who is expecting him, as the brethren at Ephesus also do. He is said to work the work of the Lord, as Paul does; in the Second Epistle (i. 19) he with Silas is said to have preached at Corinth (cf. Acts xviii. 5, 1 Thess. iii. 6) the same Son of God Christ Jesus, by which terms Paul describes his own Gospel. But neither he nor his mission is heard of again in 2 Cor., except that he is associated with Paul as sending the Epistle. What is the reason of this silence about Timothy? In Acts xix. 22, we read that Paul, towards the end of his stay at Ephesus, in a similar position and with similar plans of travel before him to those of which we hear in 1 Cor. xvi. 4-9, sent two of his assistants, Timothy and Erastus, to Macedonia. Is this the same despatch of Timothy as that in 1 Cor.? And if so, what came of it? Did Timothy never get to Corinth at all? Was the mission he was charged with to the Church there too formidable for him? So Lightfoot holds (*Biblical Essays*, p. 220). Or did he reach Corinth and bring back to Paul such bad news about the Church there that Paul felt it necessary to go there at once, and so got into a new set of relations with Corinth, so that Timothy was no longer spoken of? We cannot tell; all that is certain is that the situation in which the mission of Timothy was arranged belongs in 2 Cor. to the past, and is no longer mentioned. A

visit of Titus to Corinth is spoken of instead—II. vii. 7, viii. 6, xii. 18—which followed on a chain of events we have yet to speak of. Evidently the two Epistles cannot be placed close together; sufficient time must lie between them for the passage from the one phase of Paul's relations with Corinth to the other.

The Plans of Travel.

After speaking of the mission of Timothy to Corinth, Paul goes on (I. iv. 18) to speak of his own plans. There are people at Corinth, he says, who are pleased to think that his intention of coming to Corinth is not going to be carried out, and give themselves airs in consequence. He assures the Church, however, that his word still stands which he gave to that effect; he will come to them quickly if the Lord will, and his coming will be with power; he will not ask about what those vain persons say, but about what they can effect—a threat which is repeated almost verbally towards the close of 2 Cor. He has thus promised, even before the writing of the First Epistle to visit Corinth; and in I. xvi. 5 he tells the Corinthians by what route he expects to come. 'I will come to you when I pass through Macedonia; for I mean to pass through Macedonia, and it may be that I shall make some stay with you or even spend the winter with you, that you may speed me on my further journey. For I do not wish to see you this time only in passing; I hope to stay with you some time if the Lord allow. But I shall stay at Ephesus till Pentecost, for there is a great and effective opening for me here, and there are many adversaries.' In an earlier part of this chapter he has given directions how a fund is to be formed for behoof of the poor saints at Jerusalem; and he leaves it in doubt whether he will himself, when he comes, carry the amount collected to Jerusalem, or let this be done by persons whom the Corinthians will choose.

Here the Apostle is intending to travel through Macedonia to Corinth some time after Pentecost. In 2 Cor. i. we find him explaining to the Corinthians that he had formed quite a different plan, to travel from Ephesus direct to Corinth, by Corinth to Macedonia, and from Macedonia to return to Corinth, this time on the way to Judea. He had formed this plan, and had let the Corinthians know that he had formed it, but he had changed it,

and the Corinthians were accusing him of fickleness and lightness in consequence, and saying that he was one who would say 'Yes, straight to Corinth,' and 'No, through Macedonia,' at the same time. Here also, the reader will be led to judge, we must allow for an interval of time; the plans of 1 Cor. must have died away before the plan of 2 Cor. could be formed, and it gave way in turn to a third plan.

The First Epistle.

It is not necessary for our purpose to go through more of the first Epistle. Besides the information brought to him by Chloe's people about the divisions (i. 11), the Apostle knows a good deal of what is going on at Corinth; he knows the phrases and watchwords that are used in the discussions there (v. 10, vi. 12, xv. 12, etc.), the different lines of conduct which prevail there, the difficult situations in which the converts are placed, the excuses for laxity. Much of it no doubt he knows because he was with the Church for the most part of the first two years of its existence, and had himself seen in this, his first Church in Greece, what an undertaking it was to plant the morals of the Old Testament in the hearts of such a population; but much also was carried to him by friends across the Egean; he knows the new questions which are emerging, the new sacrifices his converts find confronting them. The Church had little as yet of a fixed constitution; and many points occurred which no one at Corinth had authority to settle, and with regard to which the Apostle himself had to be consulted. The letter they wrote to him (vii. 1) laid before him a number of questions which had arisen in their Church life, and which he answers one by one, carrying his correspondents with regard to each to the ultimate principle in the light of which he would have them regard it. The Epistle as a whole is a statesmanlike document, in which there are few outbursts of feeling; it is the most objective of the Epistles we have from the Apostle. He is on good terms with his first Greek Church, and has great sympathy with their liberal tendencies, though inflexibly on his guard against any moral laxity, and he guides them, as one in full possession of the truth, to a reasonable application of it to their problems.

To this point the story of the relations of Paul to the Church

of Corinth is pretty plain. With regard to the incidents which took place between 1 and 2 Corinthians, however, the case is somewhat different. The Apostle has written a painful letter to Corinth (ii. 2); and he has paid a visit to Corinth (ii. 1). These facts we have from himself; and one is inclined to suppose in the first place that the letter was written and lost, like that of I. v. 9, and that the visit was paid in the period after the first great letter, which says nothing about either the visit or the letter. This may be merely an impression; the painful letter may have been written, and the visit paid at any time before 2 Cor.; the letter may be present in our collection, or it may have disappeared; and each, letter and visit, has been placed by eminent scholars at various periods of the narrative and in various relations to the other incidents of it. We come here in fact to one of the hardest problems of the New Testament, a problem which no one can regard as settled, though he may feel it his duty to offer such suggestions as he thinks warranted towards its settlement. It is in this spirit of doubt and humility that the present writer addresses himself to the task of stating what he conceives to have been the course of events in question.

The Painful Letter.

The painful letter of ii. 2 appears to have been written to explain to the Corinthians that the Apostle could not come to pay them his promised visit at that time. He thought it better to write than to appear personally, and he thought the Corinthians would understand his motives, and would agree with him that in the circumstances it was better that he should not come to Corinth (ver. 3, 4). The letter was written to spare both Paul and his converts a second painful visit, and it spoke of the unpleasant matter which must have led, had he come, to such an experience. The unpleasantness was connected with a certain individual, whom Paul points out without naming him, and whose case the Corinthians afterwards took up and dealt with. What this person had done or said, no one can now know. In chap. vii. 12 he is spoken of as 'he who inflicted the injury,' and 'he who suffered the injury' is also spoken of; and in chap. ii. 5-11 Paul speaks of forgiving, says that he has forgiven the person in question, and so homologates the sentence which has

been passed on him, not unanimously but by a majority of the Corinthians. The sentence is not all he could have wished, but it will do. And Paul opens his statement of this matter by saying it is the Church, not he, that was the aggrieved party (ii. 5). The account leaves the impression that it was Paul himself who had been in some way wronged at Corinth, that the letter he says he wrote with tears, in great distress of mind on the subject, had claimed reparation, which the Corinthians had to a certain degree granted by their sentence. One does not say—'It is not me he wronged but you, and if you forgive him so do I; I have forgiven him for your sake in Christ Jesus,' if one has met with no wrong or insult. And these are Paul's words.

The painful letter then was, on the one hand, a letter of excuse for not coming to Corinth, as he had held out the prospect that he would, on his way to Macedonia; on the other hand, it dealt with a painful personal matter and asked the Corinthians to do him justice in respect of a wrong done him at Corinth. What became of this letter? It was held by Baur, and by many after him, that the painful letter was our First Epistle; that the person who caused unpleasantness was the man who lived with his father's wife (1 Cor. v.). The Corinthians have not obeyed Paul's orders in that Epistle; and there has been painful friction since; but in the end and to a limited extent Paul has carried his point. This, like much else in Baur's *Paul*, the noble book which laid the foundation of all modern Pauline study, has failed to stand in the course of investigation. 1 Cor. does not answer to the description Paul gives of the painful letter. It is not a letter excusing him for not coming to Corinth, nor is Paul likely to have withdrawn the demands he put forward for the punishment of the incestuous person, and to have forgiven him his crime; nor, strongest reason of all, is the First Epistle to the Corinthians at all likely to have been written with tears. It is on the contrary but little personal, and is written with a calm and even flow of reason and argument.

Another view, now much in favour in this country,[1] is that we

[1] The principal statement of it in English is that in Kennedy's *Second and Third Corinthians*. It is upheld in Dr. Plummer's edition of the Epistle in the *Cambridge Bible for Schools*; by Dr. Rendall, in *The Epistles of St. Paul to the Corinthians*,

have to recognize in chapters x.-xiii. of 2 Cor. a part of the painful letter here spoken of by Paul. This view must be discussed by us at a later stage of this introduction; at present we only point out that chapters x.-xiii. of our Epistle do not answer to the description Paul here gives of his letter of excuse. If the letter of which chapters x.-xiii. are the conclusion did contain an excuse for not coming to Corinth, the excuse must have been in the part of the letter which is not preserved, along with all that was said of the person who had injured or insulted Paul, and the request of reparation. But most of all, it cannot be maintained that chapters x.-xiii. give the impression of having been written with tears. They are a fighting piece, in which stroke follows stroke too quickly to leave room for tears; they are full of the sense of power; whatever situation the Apostle imagines for himself, he is to come out of it with flying colours. It was certainly in no mood of humiliation or mental anguish—in no minor key—that he wrote these chapters. And so we reach the conclusion that the painful letter of chapters ii. and vii. is not to be found in the New Testament at all; that, like the letter spoken of in I. v. 9, it was lost, and disappeared.

The Painful Visit.

The fact that Paul paid a visit to Corinth after he had founded the Church there, and before the Second Epistle was written, is also certain. II. ii. 1, 'I made up my mind to this that I would not come to you again in unpleasantness,' he says. And xii. 14, xiii. 2, he says he is on the point of visiting Corinth for the third time. The second visit had proved disagreeable on both sides, and the experience was not to be repeated. It is from what is told us of the painful letter that we learn most of what we are allowed to

1909; by Prof. Lake, in *The Earlier Epistles of S. Paul*, and his critic Mr. Emmet in the *Review of Theology and Philosophy*, and by Professor Moffatt in his *Historical New Testament*, p. 174 *sq.*; *Introduction*, p. 119 *sqq.* Dr. Sanday in the *Encyc. Bibl.* and Principal Robertson in Hastings' *Dictionary of the Bible* take up a middle position. The view originated with Hausrath, *Der Vier-Capitelbrief des Paulus an die Korinther*, 1870, and is worked out with splendid thoroughness by Schmiedel in the introduction to Corinthians in the *Handcommentar*. In Germany this view has now scarcely a friend, Weiszäcker, Weiss, Zahn, and the writers in all the newer commentaries concluding against it. See the introductions to 2 Cor. by Klöpper, Bousset, Lietzmann, Bachmann.

know of the painful visit. The subject of that letter was the painful experience of the Apostle at Corinth, his unwillingness to repeat it, and the demand he made that the Corinthians should deal with the offender and reparation be made to Paul. It is of no use to try to make out exactly what the painful incident was, but it is clear that it took place on the second visit. Was it an insult offered to the Apostle publicly at a meeting, a denial of his authority, or a charge of shameful conduct of some kind? We cannot tell. It was something not to be borne; and he bears with a good deal. He repels in this Epistle, without apparently regarding as insults for which reparation might be asked, a number of charges—of insincerity, of levity, of adulterating the word, even of making gain by questionable means, of weak conduct. To stir him as this insult did, if such it was, it must have been more offensive than any of these; it may have been directed, perhaps, against his moral character. The words he uses in chapter vii., 'he that did the wrong, he to whom the wrong was done,' appear to point to an injury rather than an insult.

Narrative of the Second Visit and its Consequences.

We are now in a position to make a narrative of the second visit. It is held by many that the visit was due to the report Timothy brought the Apostle from Corinth; I. xvi. 11, he was to come straight back from his mission. If this were so, the Second Epistle would be linked to the First by a connected set of incidents. The second visit is connected by an unbroken line of known events with 2 Cor. The visit is followed by the letter, of which Titus narrates the effect to Paul, who then writes 2 Cor. vii. 6-16. If the visit were connected in the same clear way with 1 Cor., then the two Epistles would be brought close together in one story. But this is not the case. There is nothing to show that Timothy brought back to Paul a painful report of what was going on at Corinth, that the parties were more active than ever, that there was open hostility to Paul's authority, that the case of incest had not been dealt with, and that the members of the Church were much engaged in litigation (so Prof. Lake). There is no mention of Timothy's return to Paul, and no direct evidence of any of the disagreeable statements about the Corinthians he is said to have made to him.

This link of the Epistles with each other will not serve us; it cannot be shown to exist.

We are left to account otherwise for the second visit to Corinth. It is not at all difficult to see what may have called for it. The Second Epistle shows that various evils against which the First contains emphatic warnings had not been eradicated when it was written (vi. 14–vii. 1); it also shows disloyalty to Paul to have continued on the part of some (x. 5, 6, etc.); it shows teaching of a Judaistic type to be brought to bear on the Corinthians (ch. iii.), and it shows the collection to have made little progress (viii., ix.). It did not need Timothy to bring all this to Paul's knowledge at any part of the time after 1 Cor. was sent. The Apostle may have heard in other ways that the members of the Church were going back to the practices of heathenism, that sexual disorders were rife among them, that his warnings were being scoffed at, that it was being said that he would never come again, and that if he did, he would not find the submission formerly paid to him. He may have been led to know, by some specially bad report he heard, that the Church at Corinth was in a sad way, and that strong measures were called for to save it from falling back into heathenism. When he went there, it was only for a short visit, but the prospect of a longer visit to be paid in the future was spoken of. He warned the converts that when he came again matters would be thoroughly gone into, in a way for which there was not then time. II. xiii. 2, 'As when I was present the second time, so now when absent I warn you that when I come again I will not spare.' The loose livers received formal notice that their practices must cease. At the same time, Paul left Corinth on this occasion humbled and sore. He had received an injury which he could not forget, and he was conscious that whether in connexion with that matter, or in general, he had been ineffective. The confession—(II. xi. 21) 'it is not a nice thing to say—we have been weak,' can only apply to the occurrences of this visit. He was unable on that occasion to carry out the measures he felt called for by the state of the Church, and had to content himself with a warning of what he would do on a future occasion; he could not insist on immediate reparation of the injury to which he had been subjected, but left Corinth with a promise that he would return. The prospect held out to the

Corinthians of a double visit, on the way to Macedonia, and on his journey south from Macedonia on the way to Judea, must have been communicated to them before the visit took place. It was formed at a time when he had confidence in his relations with Corinth, which the incidents of the second visit had rudely broken.

Instead of carrying out that plan, he sent a letter, excusing himself from the direct journey to Corinth, and asking the Church to take into consideration the way in which he had been treated, and to cause amends to be made to him. The writing of this letter was a great trial to him; he wrote it in great distress of heart. He must have used strong terms in it, and he knew it would give pain to the readers; there was in fact a time when he regretted that he had sent it (vii. 8).

The Mission and the Return of Titus.

As Titus describes to Paul the effect produced by the letter (vii. 7-11), it is a reasonable inference that he was the bearer of the letter. In what position was the Apostle when Titus met him? He was naturally very anxious; he had sent off a powerful letter, the tenor of which he could scarcely justify to himself, to a church on which he had spent much of his life, which was to him deeply interesting, and with which he had found himself but recently on such strained terms, that he felt precluded from fulfilling an undertaking to visit them, and they had been in almost open rebellion against his authority. He set out on his journey to Greece by the northern route, hoping that he would meet Titus at some point of it, and learn from him what effect his letter had produced at Corinth, and whether he might find it possible to go on to Corinth, or whether his plans must all be overturned. He proceeded to Troas in obedience to some summons he had received to do some work for the Gospel, and found there abundant opportunity for advancing the cause. Troas was easily accessible from Greece by sea, and he thought Titus might come to him there, and impatiently awaited him. But Titus did not come to Troas; he was to be met further on in Macedonia; so no doubt it had been arranged if Titus did not appear at Troas by a certain day. The Apostle therefore broke off operations at Troas, made an abrupt farewell, and set off for

Macedonia (II. ii. 12, 13). There he experienced the same anxiety as at Troas (vii. 5, 6). 'On our arrival in Macedonia our flesh had no rest, without were fightings, within were fears.' In both passages (ii. 14, vii. 6) we read that the coming of Titus quickly altered his mood, and changed his thoughts from a brooding to a triumphant strain. The news brought him was, as we find in chap. ii., where Titus must be the reporter, that the person who had done Paul a wrong had been dealt with, and that by a majority he had been sentenced to a certain punishment. The report of Titus in chap. vii. gives the moral result of the painful letter on the Corinthians themselves; it was all that Paul could wish. Their hearts were at once touched, and they expressed themselves in various ways as they thought of one side of the matter after another, of how Paul had been grieved, and how they wished he would come that they might tell him what they felt, how they took to explaining what had happened, to denouncing the wrongdoer, and saying what should be done to him, etc., etc. By this the Apostle's mind was completely put at rest; he saw himself at once successful and prevailing, and exercising splendid functions.

A few more words have to be said on the mission of Titus. The Apostle asked him not only to be the bearer of the painful letter and to come back and report to him how it was taken, but also to start again the contributions of the Corinthians to the fund for the poor members of the Church at Jerusalem, which had not been getting on well (viii. 6). Titus is said to have made a beginning with this matter on a former occasion. To many commentators it has seemed peculiar that such dissimilar functions as that of conveying a letter of solemn rebuke and that of asking subscriptions should be entrusted to the same envoy. But it is plainly intimated in xii. 18 that Titus had been sent to Corinth at a former time by Paul on financial business. And it may be said that the time was running out within which the matter had to be attended to (cf. Acts xx. 16), and secondly, that it is the business of a church director to see that disturbances in the feelings of a church shall not, if it can be avoided, interfere with its good works nor bring them to a close, but that they shall be carried on, if possible, as if nothing extraordinary had happened. The Apostle no doubt acted on

this principle; he was hoping and working for a complete reconciliation with Corinth; and it should not be his fault if the sum shortly to be taken or sent to Jerusalem did not include a contribution from Corinth also.

We have now reached the point at which 2 Corinthians was written, and it will be convenient to speak here of the different sets of people in the Church of Corinth with whom the Apostle has to deal in the Epistle. The way will then be clear for the questions of the unity of the Epistle and for a sketch of its contents.[1]

Jew and Gentile in the Church of Corinth: the Jews.

Of the persons of the membership of the church, if we try to introduce ourselves to them, we meet first of all Aquila and Priscilla, who were Jews of the Dispersion, as Paul himself was. They were not at Corinth when the Epistles were written, but in I. xvi. 19 they are named first of those sending salutations to Corinth from Ephesus. There were also other Jews in the Corinthian Church; Paul's earliest preaching led to the conversion of Jews as well as Gentiles. Crispus, the synagogue ruler of Acts xviii. 8, was probably one of the first converts (I. i. 14), and there were other Jews in the Church; see p. x. The previous history of these people, whether Jews by birth or Gentiles who had attached themselves to the synagogue, would connect them with Jerusalem and Jewish traditions; they would be inclined to a strict life and to abhorrence of Gentile looseness; they would be approachable from Palestine and from the syna-

[1] The date may be put down with some confidence towards the end of the year 54 A.D. First Corinthians may be dated early in that year, as the Apostle speaks (1 Cor. xvi.) of staying at Ephesus till Pentecost. His anticipation that he might spend the following winter at Corinth was not fulfilled; his departure from Ephesus was delayed (Acts xix., 2 Cor. i. 8), and he took the long route through Macedonia (which he speaks of in 1 Cor. xvi. 5), instead of the shorter one he had spoken of later to the Corinthians (2 Cor. i. 15 *sqq.*), and spent some time at Troas. The three months he spent in Greece before setting out for the East (Acts xx. 3) were in the beginning of 55. We saw above that a considerable lapse of time must separate the two Epistles, as everything is altered—the plans of travel, the assistants who are sent, the position as to the collection, the footing on which Paul stands with the Corinthian Church. An interval of nine or ten months may suffice for this, and the Apostle's expressions (viii. 10, ix. 2) that Achaia had made its preparations 'last year' suggests that the interval should not be unnecessarily shortened.

gogue Jews of the West. They would be inclined to a Jewish view of the person of Christ, connecting him with the hopes of Israel and with Jewish practices. It was said of Paul (Acts xxi. 21) that he taught the Jews throughout the empire to depart from Moses and to give up circumcising their children and walking in the customs. The Epistles show no evidence that this charge was true; the view of Harnack and Lake may be accepted, that he taught the Jews to go on observing their law, and observed it himself. He taught, on the other hand, that salvation through Christ was irrespective of the law (Gal. ii. 16), and that the difference between circumcision and uncircumcision was a small matter, which should not be the subject of any controversy in the Church. On this side, however, the churches of Pauline foundation were always liable to be disturbed. Jewish Christians would be called on, as in Galatia, to withdraw their confidence from Paul and to favour a type of teaching in which the law counted for more than he allowed, and the blessing of Christ was directed more literally than with him to the descendants of Abraham. That the Church of Corinth no less than those of Galatia was disturbed in this way, is undeniable. The adoption of the name of Peter as the watchword of a party shows a tendency of this kind. Christians of Jewish birth would think it wrong to touch meat offered to an idol, and Paul did not wish them and Gentile Christians who adopted their view to be scandalized by the actions of the more illuminated. The third chapter of the Second Epistle is a polemic against the doctrine that believers in Christ ought to pay respect to the law of Moses. The splendour of the Mosaic legislation was pointed out: how Moses went up into the mount to speak with God, and brought down with him the law written by God's own fingers on the stone tablets. Such teaching could not fail to touch the conscience of Jews who, before they joined the Church, had lived under the law and who regarded the law as the great charter of their race, which most decidedly elevated them above the level of the Gentiles, who had no law and were given up to all manner of vice. The Gentiles also who had attended the synagogue before they became Christians would feel in connection with such teaching the force of the motives which had led them to their earlier change. What led them to

the synagogue was not only their respect for the pure and noble theism of the Old Testament, but the need they felt for a rule of life which heathen religion did not supply. Now, in Paul's teaching they might be told this discipline was wanting. In the freedom he preached from the law and the customs, all things became lawful; it was the licence of heathenism over again. Paul protests in every Epistle that this is a misrepresentation of his teaching, that his converts are not at liberty to do as they like. We cannot deny that his protest was justified; for to the preaching of a gospel of freedom he added that the liberty to which he called men was liberty in the spirit of him who gave up all for men, the liberty to serve one another in love. The O.T. morality spoke in him, and he enjoined on his converts incessantly the requirements of purity and holiness. Still, this side of his doctrine was open to attack, and in a church consisting partly of Jews, the call, Back to the law, was likely to be raised.

The Greeks.

While the Jewish is one element in the Corinthian Church, the Church consisted predominantly of Gentiles who had not passed through the synagogue. I. xii. 2, 'When you were Gentiles,' the Apostle can say. The Epistles are in the main addressed to Gentiles. To them the resurrection of the body is upheld; to them the marriage arrangements of the Church are set forth; the offender of I. v. belongs to this section of the Church; it is the Gentiles who require the call to sanctification and the threats of disciplinary measures which are heard in the Epistles from first to last. It is they who complain that the Apostle asks too much of them, and against whom the elementary lessons of I. v. and vi. have to be urged. The abandonment of Gentile vices which was from the first demanded from the converts (I. v. 9-12, vi. 9-11) was not accomplished at once. In II. vi. 14, vii. 1, we have the affectionate pleading of the Apostle that the converts should wait no longer, but separate themselves at once from compromising connection with heathenism, and make the sacrifices, however painful, demanded by their new position. The Apostle looks for the time, not yet arrived, when the obedience of the converts will be complete

(x. 6); and in xii. 20, xiii. 2, he speaks of a class of people he calls προημαρτηκότες, those who sinned before, *i.e.* those who had been guilty after they entered the Church of falling back into heathen practices. He may possibly, he says, find them still given over to such excesses; if so he will have to deal with them severely.

This division of Jewish and Gentile Christians existed in the Church of Corinth from the first, and was by far the most radical and persistent of all the causes of friction. Those which sprang up later were evanescent in comparison: as we saw (p. xiii) there is no evidence of the four parties of I. i. in the Second Epistle, and we are able to surmise that the Apostle's vigorous protest against them was successful and that in that form they had disappeared. On the other hand, the criticism of the Apostle and opposition to him which were natural to the Jewish side of the Church, and of which the Galatian Epistle shows us the most marked expression, appeared at Corinth also and led to the disturbances which caused the second visit of Paul to Corinth, then to his painful letter and to all that came after it. We have to trace as far as possible the course of this disturbance, and to attempt to give a clear impression of those whom Paul calls the 'false apostles,' the 'extra apostles,' to whom most, if not the whole, of the mischief is to be attributed.

The Criticism of Paul at Corinth.

The last four chapters of 2 Corinthians repeat a number of the sneers and insults which were applied at Corinth to the Apostle Paul. His bodily presence is weak, his address nothing at all—not that of an expert. He is reckoned as one who walks according to flesh; he is not a 'spiritual' person. He is designing; under his refusal to take any salary at Corinth there lies either a cold heart or some dark plan. He enriches himself by the collection, or gets his subordinates to hand him a part of what they collect (xii. 16). When did this set of charges come into currency in the Church at Corinth? Not, we may be sure, before the First Epistle, in which the Church as a whole is regarded as loyal, with the slight exception of those people who said the Apostle would not return to Corinth, and gave themselves airs in consequence. Here also the difference in climate of the two Epistles calls us to recognize some interval of time between them.

This style of speaking about Paul, however, must have begun before the second, painful visit was paid; the sentiments towards him, of which such expressions were the fruits, were present at Corinth by that time. The loyalty, then, of the Corinthians has been tampered with; they have learned to speak in a disparaging way of the Apostle, to compare his style of address with that of other teachers, to his disadvantage, to draw unfavourable inferences from his practice of taking no fees.

The Opponents.

Connected with this change of tone on the part of the members of the Church are the attacks veiled or open, by the Apostle, on some person or persons who have been opposing his influence at Corinth, and bringing in another Gospel. Proceeding on the principle that when Paul says he does not act in a certain way, either it is said of him that he does, or he has before his mind some person who does act in that way, we can gather up a fairly full description of the policy of his opponents. What is arrived at in this indirect way in the first nine chapters is met by a series of more positive statements in the last four; as the following table shows:

i. 24. We do not lord it over your faith.	Cf. xi. 20. You put up with it if a man makes slaves of you ... if he sets himself above you or if a man devours you.
ii. 17. We are not like all those people[1] who make a traffic of the word.	xi. 13. Deceitful workers.
iii. 1. Do we require, as some do, letters of introduction to you or from you?	xi. 4. He who comes.
iii. 5-10. God has made us fit to be ministers of a new covenant, not of letter but spirit.	xi. 4. If he who comes preaches another Jesus, or if you receive another Spirit or another Gospel.
iv. 2. We have renounced underhand and shameful courses, and do not deal in roguery nor adulterate the Word of God.	xi. 2. I fear lest, as the serpent deceived Eve in his roguery, your minds be corrupted and carried away from simple devotion to Christ.

[1] Or 'those others.'

iv. 4. If our Gospel be hid it is hid for those who are on the way to destruction.	Cf. xi. 15. Satan's ministers—their end shall be according to their works.
v. 13. Whether we be beside ourselves, it is to God.	xii. i. I come to visions and revelations. I know a man, etc.
v. 16. If we have known Christ according to the flesh.	xi. 4. Another Jesus.
vii. 2. We have wronged no one, we have ruined no one, we have taken advantage of no one.	xi. 20. See above.

This statement will be referred to again, when we come to discuss the question of the integrity of the Epistle. At present we merely point out that even the veiled expressions of the earlier part of it show the Apostle to have been confronted with people who were at Corinth, though they did not belong to it, and towards whom he felt a vehement hostility. He disapproved strongly of their doctrine, their aims, their methods; he makes the most serious charges against them, that in their service of the Gospel they are serving their own ends, that they adulterate the Gospel, turning it from a dispensation of spirit and life to a dispensation of the letter and of death, and he concludes from their charging his doctrine with obscurity, that they are predestined by God not to understand it, having their eyes blinded to it by the prince of this world, and being in fact lost. If Paul allowed himself to deal in such dreadful innuendoes against his Corinthian opponents, it is not likely that they had much that was favourable to say of him, but rather that they regarded him with fixed antipathy and did all they could to undermine his authority.

Who were the Extra-Apostles?

Who were these people? Where did they come from? What account can we give of them? That they came to Corinth from elsewhere is evident from iii. 1, xi. 4,[1] x. 12-18. They are travelling teachers, who, when changing the scene of their activities, provide themselves with letters of introduction from the Church they are leaving. They assume the title of Apostles (xi. 5, 13,

[1] xi. 4, ὁ ἐρχόμενος, not 'is coming,' as Bachmann takes it; what is said of him has already taken place.

xii. 11), and pretend to a good deal of authority and dignity in that capacity; extra-Apostles, Paul calls them. This does not imply that he regards them as very important figures in the Church. Paul gives the title Apostles to the brethren from Macedonia, who are coming to Corinth with Titus for the collection (viii. 23). In Phil. ii. 25, Epaphroditus is, in relation to Paul, his brother and fellow-worker and fellow-soldier; in his relation to the Philippians he is their apostle and minister to Paul's needs. In Rom. xvi. 7, Andronicus and Junias, who are not otherwise heard of, are said to be distinguished among the Apostles. The manner of proceeding of those men, from one church to another, always with a letter to the next church they are to visit, marks sufficiently the rank and the character of such Apostles. Members of the Apostolic College at Jerusalem would scarcely need to be provided with documents: Paul does not need them for himself. The commission of the Twelve in Acts xv. 25 is scarcely necessary for Paul and Barnabas, who are spoken of as not requiring any recommendation beyond what their former careers gave them, but for Judas and Silas. We may, therefore, dismiss from our minds the idea that the extra-Apostles spoken of in this passage are the Apostles of Jerusalem, of whom Paul always speaks with respect and with whom he is anxious to be on good terms. What makes them extra-Apostles is apparently the account they give of themselves; the title is a satirical one.

Their Teaching and Demeanour.

It is difficult to appraise the exact historical value of Paul's account of the doings of these persons at Corinth. It is evident that they did not agree with his teaching; especially his view of Christ as a divine being was distasteful to them. The knowledge of God specially communicated to him was to them a savour not of life for life, but of death for death (ii. 14-16); the illumination of the Gospel of Christ's glory did not reach their minds (iv. 3-6). They preached another Jesus from Paul, another Spirit, another Gospel (xi. 4). The Messiah they knew and preached was a Christ according to the flesh, not the life-giving Spirit of whom Paul speaks (iii. 17). They upheld the law as a means of salvation; they did not at Corinth put forward the demand that Christians

should be circumcised; in a church consisting mainly of Greeks it would have been vain to do so; they praised the glory of the legislation of Moses, without indicating, or, as Paul more than hints, understanding, that the law pointed to Christ and was in him superseded. And their ways with the converts were rough and rude; while claiming to represent Christ and to have his authority for the mission they carried on at Corinth (x. 7), they had not the meekness and reasonableness of Christ; they used their authority, not to build up the Church in the ways of Christ, but to destroy and confuse it (x. 8). They sought to carry matters with a high hand, and resorted to overbearing methods to concuss the converts into respect and obedience. It is certain that they regarded it as their due that the Church should support them (xi. 7-12); the standard set by Paul in this matter was very inconvenient to them; and they appear to have made overtures to him to change it, in order that they might not be unfavourably compared with him.

Paul's answer to the challenge of these people is not wanting in directness and force. He declares that though they call themselves apostles they have no right to do so; they have put on the garb and title, but not the true character of Apostles of Christ; they are deceitful workers, whose aim is rather their own support and aggrandizement than the service of the Christian cause. They ought not to have been at Corinth at all; it does not belong to their district. He was there first and has done all the work of building up the Church there, and they are intruders in his province, and wrongly taking the credit for work they did not do. The success he has had at Corinth proves that it belongs to him; his work speaks for him; instead of boasting as those men do of their merits and services, of which they have no substantial proof to show, he can let his work boast for him, which God has enabled him to do (x. 17, 18).

They are Greek-speaking Jewish Christians.

If the extra-Apostles are not the great men of Jerusalem, who are they? They are good speakers evidently, and have almost persuaded the Corinthians to desert from the founder of their Church. Paul admits their superiority to him as orators (xi. 5, 6). They are not like Peter, who, when he travelled in the West, was

accompanied by an interpreter;[1] Greek evidently is their own language. On the other hand they are Hebrews, Israelites, children of Abraham. 'So am I,' is Paul's rejoinder to each of these claims of theirs; yet he was a native of Tarsus, a Greek-speaking city, and Greek was no doubt the language of his home and upbringing. The probability is that the men of whom we are speaking did not belong to Palestine, but to some Greek town of the Dispersion. The Jewish faith was held with as much fervour in such towns as in Jerusalem, and when the Jews in them were converted to Christ they were as likely as those of Palestine to retain all of Judaism that a Christian might, and to regard such a doctrine as Paul's, which made salvation independent of observance of the law, and, instead of Jesus the Messiah of the Jews, presented a being who was a God and the same to Gentile as to Jew, as monstrous and unintelligible. We have referred already to Acts xxi. 21, where the belief is said to have been largely held by Jews of the Dispersion, that Paul was trying to get the Jews of the Dispersion to give up circumcising their children and walking according to the customs; and Paul's experiences on his last journey to Jerusalem as well as the whole story of his mission show him to have been the object of fierce animosity on the part of his nation. It is not surprising if, even when circumcision ceased to be urged by the Jewish Christians, they still regarded Paul's version of Christianity with deep dislike, and strove to draw his converts away from him.

The Effect they produced at Corinth.

How much of the friction at Corinth is to be set down to the direct action of these intruders? There is no evidence that they tried to interfere with the practical measures Paul adopted as leader of the Church. When he refers to steps taken in the past with regard to the collection, and goes on to issue new orders on the subject, he makes no reference to them, and he speaks in the tone of one whose orders are not disputed. This, it is true, was a matter no one with any reputation to lose could interfere with. The collecting has been slow and has almost ceased, not from any opposition, but because it was Paul's scheme, and he was

[1] So Papias, citing the Presbyter (Eusebius, iii. 39, 15); Zahn, *Einleitung*, 1st ed. ii. 220, argues against Linck that ἑρμηνεύτης does not mean 'translator.'

not so popular as formerly. Of this the Judaizing intruders were undoubtedly the cause. The charges and innuendoes about which Paul is so sore in the earlier part of the Epistle, and which rouse him in the latter part to his resolve to fight the matter out and be done with it, all come more or less from the comparison of Paul with the new men. As the first Epistle shows him to have been compared unfavourably with Apollos, so in the second he is compared as a speaker with these men.[1]

But the principal injury they did him was that they unsettled the loyalty of his converts, calling the Jewish minded of them to a service of the law, which naturally attracted them, and causing the Gentile part of the Church to belittle his person and authority, and to entertain doubts about his teaching. On the occasion of the painful visit this state of feeling reached marked expression. The Apostle found, on the one hand, that the other Gospel was being taught of which we have spoken, the other Jesus; that the other spirit and moral atmosphere was being diffused. The time was too short, and perhaps he was too unsupported, to go thoroughly into these matters; and, on the other hand, the evil practices, against which he had warned the Corinthians from the outset, were not abandoned. We have already spoken of the painful incident which took place at this visit, and was the subject of the painful letter. It may well have been the outcome, by the mouth or the act of some excited individual, of the state of feeling we have tried to explain. The letter Paul sent about it, now lost, was sent by Titus, vii. 5-12, whose return to him with an account of the impression it had made the Apostle anxiously awaited at Troas and Macedonia. On the arrival of Titus our Second Epistle to the Corinthians was written.

[1] I cannot see that Paul's expression, from the language of these adversaries, that they counted him a person who 'walked according to the flesh,' warrants the assumption of Reitzenstein, in his book *Die hellenistischen Mysterienreligionen* that the adversaries reckoned themselves as 'spirituals.' See note on the passage (x. 2). I take this opportunity to say that while Reitzenstein no doubt sheds light on the Epistles by recognizing that many of their expressions are not specially Pauline but belong to the religious phraseology of his day, common to many cults and naturally adopted by a preacher to the Gentiles, he seems to me to use this principle very much too widely.

The Integrity of the Epistle.

The writer has made bold to treat the Epistle as it stands, not separating it into several pieces which were written at different times and then came to be patched together. The principal authorities for and against this view are given at p. xviii. n.

None of those who thus divide the Epistle claims for the division any MS. authority. Marcion passes from vii. 1 to xi. 4 without any hint in connection with xi. 4 that he is taking up a different work. If we have before us several pieces written separately by Paul, and joined together by a later hand, the joining must have been done before copies of the work began to be made, and Dr. Kennedy sets forth in an interesting way how this may have been done. The presumption must, however, be recognized that we possess Paul's letters mainly as he wrote them, and that if it is possible to read one of them as it stands and to make out from it a broad sense and a tolerable sequence, heroic remedies of its difficulties are not called for. We cannot hope that everything will become clear, the circumstances are so imperfectly known to us, and the case is put before us from one side only and by a writer of very lively feelings. The situation, moreover, changed very rapidly at Corinth, as the difference of the Second from the First Epistle proves in any case.

The most strenuous and thorough advocate of the division is Dr. Kennedy; whose arguments are accepted in the main by Prof. Lake. While Hausrath's theory was that chaps. i.-ix. and chaps. x.-xiii. were each a complete work, and that the two were afterwards joined together to form one Epistle, Kennedy holds that neither of these parts of 2 Cor. is complete; that i.-ix. is the beginning of one work and x.-xiii. the end of another. He identifies the last four chapters with the painful letter spoken of in chaps. ii. and vii., and calls them 2 Corinthians. 3 Cor. is partly preserved to us in i.-ix. He thus gets rid of the objection brought against the identification of x.-xiii. with the painful letter by Hausrath, viz. that the letter was about an individual who had offended and was to be forgiven, but that x.-xiii. do not mention any such individual. He is not mentioned in that part of 2 Cor. which is preserved; but the earlier part of that work spoke of him, the part which is lost. Dr. Kennedy does not rely

on the customary arguments for the separation of the two parts of the Epistle drawn from the abrupt change of tone and subject at x. 1, where there is no manifest connection with what goes before, and after a peaceable discussion of the fruits to be expected from the collection, we are suddenly plunged in a piece of vehement polemical writing against adversaries, the quarrel with whom has already been adjusted in the earlier chapters. He adopts the stronger ground, supposing the facts to be as he states, that the description given by Paul in chaps. ii. and vii. of the painful letter applies to x.-xiii., and that there are a number of passages in i.-ix. in which the language of x.-xiii. is taken up and its incidents referred to. The passages mainly relied on are as follows:

1. xiii. 10. 'For this cause I write these things while absent, that I may not when present deal sharply,' was written before ii. 3, 'And I wrote this same thing that when I came I might not have sorrow,' and is referred to in the latter passage. The expression 'have sorrow' is said to be a euphemism for 'deal sharply'; the Corinthians having repented, Paul uses a milder expression.
2. xiii. 2. 'If I come again I will not spare' was written before i. 23, 'To spare you I came not again to Corinth'; the first passage speaking of a future possibility, the second of an abandoned plan.
3. x. 6. 'To avenge all disobedience when your obedience shall be fulfilled' is anterior to ii. 9, 'that I might know the proof of you, whether you are obedient.'

The three sentences in chaps. i. and ii. are said to refer to utterances on the same subjects in the concluding part of the Epistle. There is no doubt that the expressions used in chaps. i. and ii. about the visit he was afraid might be unpleasant, and about the obedience of the Corinthians, are milder than those in x.-xiii.; and when we are told of a disagreeable letter written to Corinth, it is not unnatural to suppose that the harsh language of x.-xiii. may have belonged to it and been modified when the Apostle wrote again. If we were sure that x.-xiii. was written first, these observations would be quite justified; the question is whether they are sufficient to warrant that conclusion. They

scarcely seem strong enough to bear the weight thus laid upon them. There may be other reasons for this gentler language of i.-ii. The Apostle, writing to a church which has lately been in revolt, and of which he is not yet quite sure, may have restrained himself at the outset of his letter so as to establish his ground, then when this is done and the business of the letter is transacted, he may have realized how much there is still to be put right at Corinth, and made up his mind that his letter could not close without a declaration on his part that the disorders arising both on the Jewish and the Gentile side of the Church must be brought to an end, and that he is determined to do it when he comes. This seems a preferable way to account for the alteration of tone and expression in x.-xiii., rather than to invert the two parts of it, and declare that what stands last was written first, or, with Lietzmann, that the alteration of tone is due to some temporary cause, such as a bad night's rest.

It was shown at an earlier part of this Introduction that x.-xiii. do not answer to the description of the painful letter in chaps. ii. and vii. That letter excused the Apostle for not coming to Corinth, but x.-xiii. is full of the theme of his speedy arrival. It complained of some one who had injured him, and asked that he should be dealt with. Of this there is not a word in the last four chapters. It was written with tears; but that does not apply to x.-xiii., which are written in consciousness of achievement and of power that is to be signally developed at Corinth. It is said that the document lies before us imperfect, and that the earlier part of it contained the complaint about the person who had injured the Apostle. Did the earlier part of it contain also the explanation of the Apostle's not coming to Corinth, which the part in our hands so directly contradicts? Was the earlier part of it written with tears? If it was, then it also was made up of two parts different from each other in tone and in intention, and when the document comes to light, as its sponsors must think possible, it also must be judged not to have been written at the same time, but to belong to two different Epistles. The letter written with tears would evidently, if Dr. Kennedy's account of it is correct, present problems of its own. How the two letters, moreover, fragments of which make up 2 Cor., could be so little thought of and so carelessly preserved at Corinth, that when they came

to be put together, the end of the one and the beginning of the other was lost, is a hard question. Dr. Kennedy thinks it might happen in many a way. It was evidently not because of their severity that they were neglected; it is not likely that the Apostle ever wrote anything more severe than x.-xiii. Nor on account of their obscurity, for of that also we have plenty. The most difficult and the severest passages surely have been selected, and then joined together, to be kept. Surely it is better to try to read the whole as we have it than to plunge into such explanations.

Unity of the Epistle; it is all about the Promised Visit.

If we take the Epistle as it lies before us, we find it not unintelligible. It is all about a visit the Apostle had promised to make to Corinth, and which, as he proceeds, comes nearer and nearer. At first he explains why he had not come sooner. He was kept back by the fear that the unpleasantness of the former visit might occur again; he had thought it better to write, and he had been kept in anxious suspense as to the reception his letter had met with and the reception he would have if he continued the journey he had begun. The section ii. 14–vii. 5, in both of which passages he speaks of the anxious desire with which he had awaited tidings from Corinth, is taken up with the statement as to his ministry, the ministry which the Corinthians had so much underrated and scorned. It was as glorious a ministry as that of Moses had been, when he brought the law down from Mount Sinai, and the Corinthians ought to appreciate the glory with which it is invested, and not to think the less but rather more of the Apostle for all the trials he has to go through. His life as a minister of Christ is woven together in a wonderful way of reverses and recoveries; there is manifestly a more than human power in it, the power of him who gave him his ministry and keeps him safe in it, and even should he die in some of his encounters, will provide him with the necessary equipment for life in the kingdom. This is the view the Corinthians ought to take of the Apostle; in his character as an ambassador for Christ, through whom God himself speaks, does he address to them his solemn appeal, the same, no doubt, as he had made to them at the beginning of his preaching (v. 17–vi. 10), and urge them to give up all the Gentile practices which make vain their Christian

standing and profession (vi. 14–vii. 2). With this he returns again to the point from which his defence of his ministry set out, how anxious he was to hear from Corinth, what a relief it was to him to meet Titus and hear that the converts were sorry for what had passed on the former visit and determined to make everything right between themselves and Paul. Chapter vii. closes on this theme; the Apostle is satisfied with the Corinthians at every point; chaps. viii. and ix. speak of a practical matter which must be put on a satisfactory footing before Paul arrives. He is sending to Corinth several envoys who have charge of getting the Corinthian collection completed and ready to go with him when he arrives and to be carried with him to Jerusalem. And he introduces them, as we shall see. They are to go to Corinth before him, and he is to come after with an escort of Macedonians, and he trusts that everything will be ready when he arrives. This is the point to which the matter of his journey is brought in chap. ix.

If the last four chapters were not written at the same time as the first nine, and if they belonged to an earlier period, we should not expect to find them take up the matter of the proposed visit just where it is left in chap. ix. But this is just what we do find. In the first sentence of chap. x. the Apostle begins to speak of what is to happen when he comes to Corinth. He prays that he may not when he comes have to be bold in his dealings with certain persons who take an unworthy view of his mode of action. He is coming close to his visit, and sees that even after the submission Titus reported the Corinthians to have made, there may still be opponents to encounter, fortresses to reduce—fortresses of words and views opposed to the view he holds, to be reduced by spiritual weapons. The encounter with those persons appears to him to be the principal business for which he is going to Corinth; he speaks of it first, for in those chapters they are close to his eye; it is in comparison with them that he maintains his position of preaching without reward, and that he makes his great boast in chaps. xi. and xii. Does not the Epistle as it stands show a natural sequence with regard to the visit to be paid? The delay of the visit spoken of in chaps. i., ii. is, after the news Titus has brought, no longer necessary; the Corinthians are to get ready for it so that the Macedonians who

are coming with Paul may report good impressions of them to their churches. But the visit cannot be all peace and joy as long as Paul's opponents at Corinth are not reduced to their proper place. Hence the change of tone at x. 1. The approaching visit begins and ends these chapters. It is announced (x. 1); xii. 14, xiii. 1 contain the final declaration; the Apostle is just setting off to come for the third time to his converts; may they be ready for him!

Thus all he tells us of his plans confirms the belief that we have the Epistle as the Apostle wrote it, and that the division of it into two Epistles is contrary to its own evidence. A smaller but a very decided proof of the same conclusion is supplied by what is said in both the parts of the Epistle about the men whom he sends before him to see to the preparation of the collection. In chap. viii. these men are introduced to the Corinthians as just about to set out on their errand. The statements are in epistolary aorists; what is told is taking place as the Epistle is being written, when the Epistle is received at Corinth it will belong to the past. In viii. 16 we read: 'God be thanked who puts the same zeal for you in the heart of Titus, for he welcomes my request, he is very full of zeal and is setting out to you of his own accord'; ver. 18: 'And we are sending with him the brother whose praise in the Gospel is in all the churches; and not only so, but who has been elected by the churches to travel with us in this good work'; and ver. 22: 'And we are sending with them our brother whose zeal we have known in many a business and who is now more full of zeal than ever from the full confidence he has in you.'

These are evidently introductions, intended to arrive at the same time with the envoys and to be presented by them to the Church.

If we compare what is said of Titus and the brother in xii. 16-18, we must, I think, conclude that that passage could not be written before the passage of chap. viii. we have been considering, but must be later. 'But I was not burdensome to you, yet I was a rogue and caught you by a trick. It was not by any of those whom I have sent to you, was it, that I took advantage of you? I am asking Titus and sending the brother with him; did Titus take advantage of you?' The question is

asked only with regard to Titus, as he has been engaged before in the Corinthian financial affairs (viii. 6); the brother has not, and nothing is said about him. Had x.–xiii. been written before i.–ix. we should have expected that the earlier piece would contain the formal introduction of the financial deputies. But the opposite is the case, and surely the more casual references occur in the later document.

This is perhaps the only instance in which there is positive evidence that x.–xiii. was not written before i.–ix. But there is other evidence. One who holds this position is bound to account for the changed tone of the later chapters. The answer proposed here to the problem is that there is no such great change, that the Apostle is confronted throughout by the same adversaries, and that the complaints of their attacks are only stated in the earlier part with more reserve, for the sake of a good understanding with the Church which has been misled by these people, to be stated more plainly as the scene of the meeting with them and the Church draws nearer, and he measures himself with them in anticipation of the encounter face to face. It is not difficult to show that the people he attacks with so little compromise at the end are present to his mind in earlier part also. If the reader will look at the table (p. xxviii.) of references to the opponents in each part of the Epistle he will see:

1. That they are people from a distance. In xi. 4 some one is spoken of as ὁ ἐρχόμενος, 'he who comes'; and in chap. x. it is argued that the incomers have no right to carry on a mission at Corinth at all. That Church is Paul's; it was he by whose labours it came into being; these people ought to have kept away from it. In iii. 1 we hear of people who came to Corinth with letters of recommendation, but Paul has a better recommendation to Corinth, the converts are themselves his Epistle, which all may read. In both parts the Apostle finds himself confronted and attacked by men who have intruded into his diocese in his absence.

2. The opponents regard Paul's teaching with strong disfavour. They teach another Jesus whom Paul preached not; they bring another Spirit than his, they preach another Gospel. And (x. 5) he speaks of those who lift themselves up against the knowledge of God. What he means by the knowledge of God against which

these men exalt themselves, appears in many a passage of the earlier Epistle. It is the light which God lighted in his heart at his conversion (iv. 6), when he saw Christ to be a glorious being, the image of God. It was this view of Christ as a being clothed in radiance which God made known through him in every place (ii. 14). It was no wonder if this view of Christ was strange and offensive to men whose thoughts of Christ were based on his doings as a man in Galilee, and who saw in him the Messiah of the Jews, by whom, when he returned, the Jews were to be set on high. The being Paul preached was not their Christ. Their Christ was a Jew, who observed the law, and encouraged others to observe it, and in whose kingdom, when it came, the law would still be held in honour, and proselytes receive a place next to the Jews. Paul's doctrine of Christ as a being essentially divine, holding the same relation to Gentile as to Jew, whose death was his own voluntary act of condescension for the good of men, necessarily appeared to them obscure (iv. 3, 4), a charge to which Paul rejoins that it is because of their blindness, inflicted on them by the God of this world, that it is obscure to them, and that they are in the way, not of life, but of destruction (iv. 3, 4, cf. ii. 16). They wished Christianity to remain as much as possible like Judaism, the person of Moses occupying an exalted position in it, and laws of righteousness clearly and emphatically set forth; they did not wish the spirit to have too much to say in it, as in one of the orgiastic mystery religions.

These men stand before us more clearly in the later than in the earlier part of the Epistle; but in the earlier part, too, they are undoubtedly present to the Apostle's mind. It is to the alienation of the Church from him, which they occasioned, that its plaintive tone is due, as well as to the stress of the trials it rehearses. Many of the sneers at him and his doings which he takes up may be due to them;[1] still more, the disaffection they evidence, on the part of a church which could let such things be said of its founder. They no doubt stood for strict observance of moral laws and upheld an Old Testament standard of life, but the unsettlement they produced must have kept them from being effective teachers of morals; the vices of the Gentile members were not checked, but rather increased under their influence.

[1] *E.g.* i. 17, 23, iii. 5, iv. 2.

And while, as we saw, they did not interfere with Paul's practical administration, and he could take all the measures he thought advisable for the collection, yet it is clear that that scheme languished while they were at Corinth. It was Paul's scheme, and disloyalty to him could not fail to injure it.

It is the same material then, that burns in both parts of the Epistle; only in the earlier, the fire is kept down and not allowed to burst into flame. In the latter part it does so. And it is natural to suppose that the part in which the Apostle suppresses his feeling, and only betrays it in a series of hints and of quotations of what is said of him at Corinth, is anterior to the part in which he allows it free vent. It would be a strange thing if, after expressing himself so freely and unreservedly as he does in x.-xiii. about his opponents, he had written another letter in which the flame did not appear, and he yet showed by his veiled reproaches and complaints that he still kept his grievances.

Analysis of the Contents of the Epistle.

In what position was Paul when he addressed himself to write this letter? His prevailing sentiment must have been that of relief and satisfaction that he was able to write to Corinth at all, and to look forward to going there, that his converts there had opened the road for him to do so by the reparation, even if somewhat inadequate, which they had done him. He had forgiven the offender, and was able to put that matter out of his mind. The Corinthian Church was not lost to him, as he perhaps had feared—the Church which was to him the firstfruits of Achaia, for which he had spent so considerable a part of his life. They had treated him ill, and there was much in their condition that could not possibly be tolerated in a body of Christ. It might take sharp measures to bring things right. It was more difficult perhaps to cure the disloyalty which had gone so far. He might have expected better things of them; they should have known what they had in him, and not allowed these others to arrogate so much at his expense. Still, no doubt, that mischief also can be mended. But there are men at Corinth, with whom he cannot pretend to be on good terms, those who have opposed his teaching, who have set themselves to destroy his influence, and to make themselves the masters of the Corinthian Church. They

must be dealt with sharply when he comes, and must be warned of what awaits them, when he comes with a rod for the disobedient of every kind.

How must the Epistle shape itself that is addressed to such a situation? in which there must be on the one hand acknowledgment of the redress done to him, a conciliatory attitude, a new start in the way of peace and friendship with the Church; and on the other an absolute assertion of his authority against all who have questioned it by word or act?

What is conciliatory must come first. He must first claim the whole Church of Corinth as his own, and take it for granted that he has a place in their heart as they in his; that he has never ceased to think of them as being part of himself and concerned in all that befalls him. After the greeting, the same as that in the First Epistle, and full of dignity and of authority, he boldly claims their sympathy with him in all his afflictions. The meaning of the afflictions is that he has a more than ordinary share of the sufferings of Christ to endure, and the Corinthians are bound up with him in all he comes through; they have a part in his sufferings, and also in the consolations with which God comforts him (i. 1-7). This is brought to a point by his telling them of his recent escape as it seemed from imminent death, when, after he had made up his mind for the worst, God saved him from death—God who is his Saviour still, to whom the Corinthians look up with him in a great act of devout thanksgiving (ver. 8-11). They may well take his part in this way, for in spite of all they may have heard to the contrary he has been honest and straight-forward with them, and they may be sure he means what he says and tells them his mind frankly when he writes to them. They know this, of course, already, and are proud of him as he is of them; they look forward confidently to standing before the judgment of Christ together (12-14). Then he passes into a statement of what kept him from coming to Corinth sooner. It was not, as they had been told, that he had no steadfastness of purpose; how could that be the case with him, preaching such a gospel as he does, a gospel sealed and confirmed in so positive and solemn a manner? The circumstances had prevented him from the journey he had told them he intended, straight to Corinth, and then again to Corinth on the way from Macedonia

(i. 15–ii. 2). He was driven to write to Corinth instead of coming. He had suffered in writing that letter, and had suffered after writing it, till he knew how it was received. He is content with what they have done about it, and has forgiven the offender (ii. 3-11). When Titus came with news from them he was lifted up at once out of his dejection to see himself, not as one buffeted and misjudged, but as one singled out by God to carry the true knowledge of Him in Jesus Christ throughout the world, for life or death as the Corinthians know to those who heard him (14-16). He knows that he is fit for so great a mission, he is conscious of dealing honestly as in God's sight with the word given him. And before going on with the story about Titus and the news he brought, he sets himself, as he knows himself to be, and as he wishes the Corinthians to think of him, clearly before them. It is difficult to give a short account of what the chapters iii.-vi. contain. Obviously they place before the Corinthians the view Paul wishes them to take of him; he says after it is done that he has opened up to them, showed them all his heart (vi. 11-12), but it is done in so lively a way, with such sudden transitions and the introduction of so many statements which appear to have been criticisms current at Corinth of his actions and ways, that it scarcely admits of being summed up. He says (iii. 1) he does not require a fresh introduction to the Corinthians; the converts themselves are his introduction, he drew it up himself; it is not engraved on stone tablets like the old covenant, but on tablets which are living hearts (ii. 17–iii. 3). And then he comes to speak of the old law and of Moses, its lawgiver; he is found fault with for not paying more respect to the law, and he shows how little he thinks it his duty to do so. A brighter radiance shines on his message and himself than on the old law and its lawgiver. Those who attend to the law are blinded and deceived; the glory has gone out of it; it is not understood except by those who find Christ in it (iii. 4-16). God has communicated to him, on the other hand, a new revelation, and opened up a brighter light than that of Moses—the knowledge of Christ as the glorious image of God (iii. 17-18). But how can such a treasure reside in so frail a vessel as he feels himself to be (iv. 7)? That is the divine secret of his life, that united with Christ, the always dying, always rising Saviour, he is superior to all the hardships

and mischances of life, and has in himself a principle which cannot be defeated, but bears in itself the seed and the promise of endless renewal. The harder things go with him in the world the more does this immortal principle assert itself (iv. 8-18). Death has lost for him its terror; if, as is very possible, he lose his life in some of the onsets to which he is constantly exposed, he knows that God has a frame ready for him in which his life can go on; the spirit which he already has is the earnest of that life of the future (v. 1-5); even apart from that provision of a new frame, he has the certainty that, if he dies, he will be with Christ. Whether or not he survives to the Parousia, he will appear before Christ's judgment seat, and meet with the reward of all he has done in the body (v. 6-10).

In the difficult passage, v. 11-21, the Apostle compares the ordinary values of life, those common in the world and which he also formerly shared, with the values now known to him. When his converts hear other teachers praised for their outward distinctions, for their knowledge of Christ on earth, and their connection with the foremost men in Christianity, for the ecstasies and visions which come to them, they are to say that they prefer their own Apostle, and that they value him on other grounds than these. He does not use his ecstasies to impose on his converts; he holds a view of Christ's death and of his own relation to Christ's death that makes it impossible for him to do so. So thoroughly is he identified with Christ in his death and resurrection that any selfish action of that sort is quite out of the question for him. He applies to others the same standard as to himself; he does not value them for what the world respects in them, does not even value Christ for such worldly distinctions as his Messiahship. When one is in Christ one looks at everything in a new way, and asks not for what is outwardly imposing, but for the presence of love and goodness (v. 11-17). God wrought this great change in the Apostle, and sent him out to call all men to be reconciled to him, a thing that can be done apart from the law, since their sins are forgiven already in virtue of Christ's death. It is in this light that Paul wishes to be regarded; he does not wish to be compared with others as to external advantages; he is the herald of reconciliation—that alone; and he repeats to the Corinthians the message he brought them originally

in that character, that they may remember what he was to them and be sure that he is the same still (v. 18–vi. 2). He does not leave the subject without sketching his position and career as the bearer of such a message, a sketch in which the virtues of a servant only are touched on, his endurance, his truthfulness, his determination, the rewards he finds in the faithful discharge of his duties (vi. 3-10).

He has told the Corinthians a great deal about himself; he is himself surprised at it, and wonders if his correspondents can reciprocate his confidence. But he makes use of the intimate relations with them, to which his communicativeness has brought him, to say a word in their ear on a matter very essential to their welfare. The connections in which they still stand with heathenism—they seem to have thought that, though Christians, they might still pay a certain respect to the official religion of Corinth with their heathen friends—must be broken off. The breaking of these ties would be well recompensed to them in the closer ties which would be granted them instead, with God, with God's family (vi. 11–vii. 1).

With this the Apostle has come to the end of his defence of his Apostleship; and he assumes the Corinthians will follow his admonitions, and speaks to them in tones of affection (vii. 2-4), which are further justified by what he goes on to say, taking up ii. 14, about the coming of Titus and the news he brought. Things are fully set right between the Apostle and his Greek Church, and he concludes this section of the Epistle with an expression of entire satisfaction with his converts. The expression is somewhat stronger than appears from x.–xiii. to be warranted; there were many points on which he was not yet quite satisfied, but only hoped to be so, but the Apostle wrote, as we saw (p. xxxviii.), with some diplomacy; he is just about to appeal to the liberality of the Corinthians, and he uses his power to build up his Church and to encourage it in its career.

There is a matter of business between Paul and the Corinthian Church, which must be attended to at once. With this he winds up the gentle part of his letter, leaving to the end the severer things that have to be said. He does not let his private relations with the Church prevent him from reminding them of a financial obligation they have undertaken. Titus had done this (viii. 6),

and was confident that he could do it again and see the matter completed (viii. 17). The Apostle does what he can to state the case effectively, plying the Corinthians with the example of the poorer churches of Macedonia, reminding them gently of their eagerness in the cause at first, and of the subsequent relaxation of their efforts, holding up to them the type of generosity they have in the Saviour, who gave up all his heavenly riches to relieve their poverty. He makes his appeal very complete; showing that it is the will, not the amount that will make their offering acceptable, and pointing to the remoter consequences that will flow from their action in the sympathy that will be produced between the various parts of the Church (viii. 1-14). Then, coming to the immediate arrangements which are called for, he formally introduces to them the men whom he is on the point of despatching to Corinth to get their fund ready; Titus, who shares his thoughts and plans, and two brothers, one of whom represents the Christians of Macedonia, and is elected by them to be Paul's assistant and fellow-traveller in the business, and another of whom less is said. He is coming himself directly, and certain men of Macedonia with him, and the Corinthians are urged to have everything ready when he arrives, and not let any hitch appear in their arrangements (viii. 15–ix). The consequences of their liberality are rehearsed again, to the givers, to the receivers, to the Church generally (ix. 8-15).

So much for the Corinthians as a church, carrying on the work of a church. The Apostle has kept up the great tone to them, and has written without passion, even when repeating ruefully the phrases they apply to him, about his lightness and changefulness, about his obscurity, about his ecstasies, about his way of persuading men. He has kept to the correct language which must be used in addressing a church, and has given his converts credit for loyalty and good feeling. Only when speaking of the painful incident he has showed some soreness, and in one or two passages he has allowed himself a side hit at those who do not take his view of the Gospel, or of the person of Christ (ii. 17, iv. 3-5). Still, what is in the first nine chapters is on the whole restrained; it is in what is said about his vicissitudes (i. 10, 11, iv. 8-12, vi. 4-10) that we see that the whole is written

with strong feeling, and that if the Apostle said all that was in his mind, we should have from him something very different.

It is when he has made all the arrangements for his visit to Corinth, and confronts what lies before him there, that his tone changes (x. 1). There are people at Corinth whom he must meet and with whom it will be necessary for him to deal in some way. They cannot be allowed to go on as they have done, undermining him with his converts, substituting another teaching for his, destroying his work, filling the Church with confusion. He was weak the last time he was at Corinth, but that is not to happen again. Better he should at once make this clear to them. So he gives them plain warning of what is coming, and in a way declares hostilities against them. He appeals to the Church with his own individual name, exercising his own authority, to look at the matter in the light of the gentleness and reasonableness of Christ, and take a gentle and reasonable view of the case, and then he begins to speak about those who are opposing him. He does not address the persons directly, but he points to them, describes them in various ways, and predicts the end of their activity. The Epistle is still directed to the Church: to the Church he declares through the tenth and eleventh chapters what awaits these people. In the twelfth and thirteenth chapters it is the Corinthians, the Greek converts, whom he has mostly in his eye, but in the earlier part of this section of the Epistle it is the opponents whom he threatens, through the Church. What is to be done to them? Their arguments and representations are to be smitten by the Apostle's spiritual weapons; they will find the bold and swelling position they take up crumbling and broken; they will find it impossible to carry on their opposition, and will have to submit to the Apostle and receive their sentence from him amid the renewed obedience of the Church (x. 1-6).

Throughout chapters x. and xi. the Apostle carries on an examination of the claims and assumptions of those people, comparing them at various points with his own. They claim to have authority from Christ; but so does he, authority for building up, not destroying, as they do. They compare his powerful letters with his weak personality when present, and he replies that when he confronts them they will find he does not lack vigour

(x. 7-11). Then we have the comparison of the incomers and of Paul in point of right on either side to be at Corinth, and to take credit for what has been done there; in regard to which the Apostle soon reaches the conclusion that these men ought not to be at Corinth at all; but that his work commends him there, and that when he boasts of it, he is boasting in the Lord (x. 12-18).

In chapter xi. the controversy is at its keenest. The intruders are preaching another Jesus, another spirit, another Gospel; if the Corinthians give ear to them, they are to be compared to Eve, who listened to the serpent to her undoing. They are fine Apostles, no doubt, but he is not a whit behind them, except perhaps in the matter of pay; they take pay and he does not, and will never do so, not in Greece. Ah! they are not Apostles at all, they have not the character of it. Satan took another form and appeared as an angel of light. So they take another form and appear as Apostles of Christ! False Apostles they are, their work is all deceit; their end will be according to their work (xi. 1-15)!

Several times the Apostle has spoken of a boasting that he thinks of (x. 8-13, xi. 1), but it has not gone very far. He could boast of the authority Christ gave him (x. 8); he will not boast except of his own province assigned him by God (x. 13). He is so exercised by what he sees of the work of subversion going on at Corinth, that the Corinthians must excuse any apparent excess of feeling on his part. Now he takes the task of boasting seriously in hand (xi. 16 *sqq.*), though protesting all the time that what he says is not to be taken as in any way official. The Corinthians are used to deal with people whose mode of action is not quite reasonable. They allow those intruders to treat them in a rough and overbearing way which is not quite reasonable, and which Paul certainly could never assume; will they allow him too to speak to them in a style perhaps not quite reasonable (xi. 16-21)? Then follows the rehearsal of his claims, his sufferings, and hardships and labours, and the incessant demands on his sympathy, which we can only read with respect and wonder, and in which we can see nothing that calls for apology. The Apostle does present it in that light, and says that if he boasts at all, it must be of his weaknesses, not of his works or his

escapes (xi. 22-33). When he goes on to speak of the visions and revelations which have been granted to him, it is still with the reserve that he does not mention them to boast of them, that only in his depressions is he allowed to see a proper ground for boasting. In the touching story of the thorn in the flesh, the messenger of Satan sent to keep him from undue exaltation on account of his visions, he shows us how this lesson was taught him, that only when he is weak, then he is strong (xii. 1-10).

The Corinthians have made him go into all this; had they supported him properly, it would not have been necessary for him to speak so much about himself. But they have nothing to complain of; all that other churches have in their Apostles they have had in him, except that he has drawn no salary from them (xii. 11-13). That will be the way in the future also, on the visit to Corinth, which he now announces as his third (ver. 14, 15); he will still receive nothing from them; he wishes to take the position of a parent towards them, not of an employé. As to the money matter, he hears it is said that, though he got no salary directly at Corinth, he paid himself something out of the collection which was going on there, not by his own hands perhaps, but by the hands of his representatives. Did Titus, he asks, pay into the fund only a part of your contributions or the whole of them (16-18)? Is he filling his Epistle with trivial excuses for his own conduct (19)? Ah no! He is too full of God and of the cause for that, too full of the anxious anticipations of how his visit to Corinth will turn out. There may be painful matters to settle; he may find the Corinthians still in a state of strife and disturbance; he may have to deal with those who lived in sinful Gentile practices before his warning came to them and have not repented of it. The third visit will not be a pleasant one for these. They think of Paul as a weak person, whose coming will be of no avail to shake them out of their bad habits, but they will find themselves mistaken. Christ on the cross was weak, but that passed away with him, and the Apostle too will come in the power of Christ (xii. 19–xiii. 4). The persons in question will have a fair trial with all the forms of justice. He will be guided by the evidence. Then the members of the Church are addressed generally, and bidden to examine themselves; they will be fairly dealt with; there is no determination

on the Apostle's part to condemn them. He would rather be put in the wrong himself than find them in the wrong (5-10). The usual greetings and the benediction in a full form conclude the Epistle (11-14).

Second Corinthians was sent off with all the various matter it contains, again by the hand of Titus, with the brothers, to prepare the Corinthians for his coming. Acts xx. 3 tells us in the briefest way that he was in Greece for three months, and that instead of sailing directly to the East, he was induced, by hearing of a Jewish plot against him, to return to Asia by the way he had come, through Macedonia. It was from Corinth on this visit that he wrote the Epistle to the Romans, where he speaks (Rom. xv. 23 *sqq.*) of his further plans of travel, to Jerusalem, then to Rome, to Spain, plans which were not carried out as he intended.

The Doctrine of Paul in this Epistle.

A few pages on the doctrine of Paul, on one feature of it at least, may conclude this introduction.[1] In 2 Cor., as much as in any other of his Epistles, we find the Apostle very much alive to the fact that the Christian doctrine he set forth was to some extent a different thing from that set forth by other preachers, and the phrases used in the Epistle enable us to penetrate further than we are allowed to do elsewhere into the nature of the difference between his Gospel and that of others. In Galatians, the other Gospel preached to his converts, against which he protests, is connected with the obligation of the law on Christian believers, and with the demands put forth that they should connect themselves with Abraham by submitting to circumcision. At Corinth these claims were not put forward so nakedly as in Galatia, though chapter iii. of our Epistle shows that attempts were not wanting at Corinth to persuade the converts there after the Apostle had left them, how fine a thing the law was and how splendid the circumstances of its promulgation. On the whole our Epistle does not give the impression that the case for

[1] My Essay, No. 1 of Mr. Francis Griffith's series of Essays for the Times, on St. Paul's view of the Divinity of Christ, is out of print; else, as it contains most of what is to be said, I might have referred my readers to it. A shorter statement of the subject is here given.

the law was vigorously or with any hope placed before the Corinthians. The attack on Paul was mostly personal. As for his doctrine, it was discredited on different grounds at Corinth from those urged in Galatia. The following texts show Paul to be conscious of the aversion his doctrine met with on the part of others, and enable us to judge to some extent of the reason of that aversion.

i. 18, 19. The Apostle speaks of the preaching he and his companions had addressed to the Corinthians when they first came there. He is defending himself against the charge of not being in earnest in his promises, and saying Yes and No in too close succession. His Gospel, he maintains, is not a changing thing, the preachers of which might not be expected to show much constancy of purpose.

'For the Son of God, Christ Jesus, who was proclaimed among you by us, by me and Silas and Timothy, was not a Yes-and-No figure; it was Yes that came to pass in him.' The circumstances of the first preaching, we see, have interest for the readers; the persons are mentioned by whom it was done, and the subject of it also had a character of its own. It was the Son of God whom Paul preached at Corinth, and his assistants also when they took their turn. That phrase is put first in the designation of the Saviour as it is in the statement of the Gospel in Rom. i. 3. It was not merely Jesus the Messiah who was preached, but the Son of God, Messiah Jesus. The statement might not apply to a Messiah preached by others; it does not occur in the earlier chapters of the Acts, where Jesus is spoken of as 'a man approved by God.' The being preached by Paul is a Son of God.

In the passage (ii. 14 *sqq.*) we learn more about this preaching of the Son of God. When the Apostle comes in his narrative to the point where he met Titus, he breaks out into thanksgiving: 'Thanks be to God,' he says, 'who always leads us in triumph in Christ, and causes to be known in every place through us the odour of the knowledge of Him! For we are the sweet scent of Christ for God in the case of those who are being saved and of those who are being lost; to these it is a savour from death for death, but to those a savour from life for life.' The Apostle here claims that a special knowledge of God has been committed to him in connection with Christ. Without the knowledge of

God granted to him, God's true nature must remain hidden from men; but by the sweet scent of Christ which proceeds from the Apostle, *i.e.* the communication which he makes of Christ's true nature, the true knowledge of God is brought to them. It has been given to Paul alone to know what Christ is; and that knowledge once it is spread abroad acts like a charm, but in two ways. Those who are being saved appreciate the sweetness of it; Christ seen by them as what he is becomes everything to them; they hear the call of life and live, as never before; while with those who are going to destruction the opposite effect takes place. The claim could not be made more plainly that Paul is the depository of a revelation, made to him alone, of the true nature of Christ, and that men's salvation depends on the attitude they take up to this revelation.

In iii. 4, 5, he expressly disclaims that he found out for himself the new knowledge he possesses. We see from the chapter generally the kind of knowledge he here thinks of. It is the difference between the old and the new covenant; the old being described as 'the letter' which kills, and characterized in the phrases about the fading glory of the face of Moses and the subterfuge of the veil he put on to hide that fading; the new covenant is that of Spirit, which makes alive, of the increasing glory proceeding from the face of Christ, of the freedom and openness the followers of Christ must manifest, since he is himself the Spirit, and the Spirit brings liberty. All this he claims he could not have thought out of himself; God communicated it to him. And as the whole of the new knowledge thus given him depends on the new view of Christ as the Spirit, the giver of freedom, the glorious person by contemplating whom one is changed to the same glory, the whole of this chapter is an argument that the new view he had of Christ was imparted directly to him by God.

This view of Christ, who had lived but a few years before as a man on the earth, as a divine being, the Son of God, and himself the Spirit, presented difficulties to some of Paul's contemporaries, and to some people apparently at Corinth. Of these difficulties he speaks in ch. iv. 3. 'If our Gospel be veiled,' he says, 'it is veiled for those who are on the way to destruction, in whose case the God of this world has clouded their minds,

unbelievers as they are, so that they should not see the illumination of the gospel of the glory of Christ, who is the image of God.'

There are people to whom Paul's Gospel does not appear to be light, but darkness; but he is himself so convinced of its illuminating quality that he cannot understand how others do not see it too, and assumes a miracle of blindness in their case which keeps it from them. Here also it is the nature of Christ that is in question. It is on the recognition or non-recognition of the true nature of Christ, his being the image of God, a being all lightness and freedom, that he considers salvation or damnation to depend. God has communicated to him the truth about Christ. As he says in Galatians i. 16 that 'it pleased God to reveal His Son in me that I might preach him among the Gentiles,' so here he goes on to speak of the light that shone on him at his conversion, as comparable with the first shining of light on the world at the Creation (iv. 6). 'For God who said, "out of darkness light shall shine," he made it shine in our hearts to light up the knowledge of the glory of God in the face of Christ.' Here we are told explicitly enough how the new knowledge of the nature of Christ first appeared. It came by an act of God revealing it to Paul, and it was revealed to Paul by an appearance to him, taken by him as real and objective, of the face of Christ. It was thus that the knowledge of God arrived which Paul was commissioned to make known everywhere, and which made him a sweet scent of Christ wherever he spoke. (Cf. iii. 18.)

These texts are enough to show that Paul was conscious that the view he put forth of Christ was an unusual one. Even without the mention (xi. 4) of incomers at Corinth who preached another Jesus, another Gospel, another Spirit than his, and the anxiety he there shows lest the Corinthians should accept that preaching, we can see from the earlier chapters that he regarded his representation of Christ as a divine being as the principal characteristic of his Gospel, on which all the other parts of it depended and which it was his part to promulgate and defend. When he speaks of levelling the strongholds of his opponents when he comes to Corinth (x. 4), he describes them as exalting themselves against the knowledge of God, and we see from ii. 14, iv. 6, that the knowledge of God for which he is concerned is the knowledge

of God in the face of Jesus Christ, which comes through regarding Christ as the image of God and seeing in him God's principal revelation. He speaks (v. 16) of a former time in his history when he might have known Christ in another way than this unworthily, after the flesh, but he says very decidedly that he is done with that inferior knowledge of Christ, and knows him now, we must infer, only as Spirit, as the principal expression of the divine love and grace.

If we enquire what Paul did know about Christ, we are at once met by the fact that little information about the life of Jesus on earth is to be gleaned from the Epistles. He asserts in an uncompromising way that the true knowledge of Christ has been communicated to him by God; but of the knowledge of Christ he might have derived from men he had not, to judge from what he tells us of it, any great store. In our Epistle the only texts which might he taken to indicate biographical information about Jesus are viii. 9, x. 1, and xiii. 4, but they all admit of being taken in a theological rather than a biographical sense. Even if intended in the latter sense, they tell very little, and scarcely invalidate at all the conclusion that Paul did not deal in the facts of the evangelical tradition. Only those features of the life of Christ are dealt with in the Epistles which are connected with Paul's doctrine, the crucifixion, the burial, the resurrection. We cannot think it strange that he did not present his converts with any written account of the life of Jesus. The Gospels were not yet written when Paul sent his letters to the Galatians and the Corinthians. The tradition on which they were based was no doubt growing and beginning to take form, but in Palestine, among those who had known Jesus on earth. There is no reason to think that Paul knew Jesus on earth or was in a position to enter upon narrative about him at first hand. He does not think it his business to do so; he does not allude to the rich store of reminiscences which was being accumulated in Palestine; he does not mention the persons of the Gospel narratives[1] except the Apostles, and them with scarcely any reference to the earlier part of their career. He says nothing of the parables, nothing of the miracles, except that he prays the Lord to work a miracle for him (2 Cor. xii. 8, 9). It is a won-

[1] A possible exception may be seen in Gal. ii. 6.

derful fact that within 20 years of the death of Christ, those devoted to him thought of him in such different ways, his followers in Palestine making collections of his words and of stories about him, Paul speaking of him as the Son of God who had come down from heaven for the salvation of men.

We are not warranted to assert that Paul was ignorant of the traditions about Christ preserved for us in the Synoptic Gospels. He must have known much of them. But he did not feel it to be his business to deal in this kind of information. It was not necessary for his Gospel that he should do so. If the text 2 Cor. v. 16 refers to that kind of knowledge of Christ, it speaks of it in an uncomplimentary way, as a knowledge out of keeping with the spiritual person Christ was to him, and unsuited for spiritual men. The knowledge of Christ he thought right for him was knowledge of Christ crucified,—of a being who had been in heaven, in a divine form, but gave up all his heavenly wealth and dignity and made choice of poverty, submitted of his own will to death, even the death of the cross, to save men; Gal. iv. 4; 2 Cor. v. 14, 21, viii. 9; Rom. viii. 3, 4; Phil. ii. 5–11; Col. ii. 9–15. In these passages the Apostle teaches clearly the pre-existence of Christ, and regards him as essentially a heavenly being, who descends to the earth in order to die for men, and, his death accomplished, goes back to where he was before. He is a luminous being, in the form of God; he is the image of God, with a form and a face all radiant and glorious. In 2 Cor. iv. 4 the Apostle shows us that it was at his conversion that this view of Christ as a radiant being was made known to him. Other views the Apostle expresses about Christ are that he is the second man, the higher type of humanity, that he is the beginner of a movement towards life in mankind, destined to retrieve the movement towards death which began in Adam, that he is not of earthy but of heavenly and spiritual material, and has the power of changing those who believe in him into the same element. He is the spirit (2 Cor. iii. 17), and places those who adhere to him in complete freedom. In his pre-existent state he was the agent of the work of creation (1 Cor. viii. 6). There is no attempt anywhere to draw up a consistent statement about Christ, in which these various views of him should be combined; we know that they came to him from different quarters (in the books of Enoch,

fourth book of Ezra, in Philo we find similar ideas), and can understand that the occasional writings which are all we have from him did not require a systematic statement. What he placed before his converts at his first preaching (Gal. iii. i., 2 Cor. v. 20–21) was a simple statement about the divine being who for them and their salvation had left heaven and given up a glorious condition, had been crucified that the sins of men might be forgiven, had risen from the dead and had sent his spirit to be the principle of a new life to those who believed in him. This doctrine, we know from all that has come to light about the worships which were vital and growing in Paul's day,[1] was signally fitted to impress the mind of the heathens, and when the light of Christ first shone on Paul he must have realized this. He must have been interested all his life in the mission to the Gentiles; and must have known something of the cults which appealed most powerfully to the mind of the heathens around him. In many of them a God was worshipped who had died and had returned to life again, and the worshippers in these cults plunged themselves sympathetically into the experience of the deity, mourning at his death and disappearance, exulting at his reappearance, and surrendering themselves with enthusiasm to his spirit. Those who were acquainted with such cults would recognize in what Paul preached a higher form of a religion they already knew.

It must also be remembered that in representing the Saviour as a divine being, Paul at once escaped from the limits of Judaism and presented to the heathen a figure they could feel to belong to them. The Messiah of the Jews was not a being in whom the Greek or the barbarian could be expected at once to take an interest. He belonged to the Jews; one must be something of a Jew to hail the news of his appearance. But a Saviour who was a God, even if he had lived as a man among men, was under no such disability. A Son of God most High is of no country or race; he can act anywhere if he is essentially spirit; he belongs to all alike, the love he has shown is universal in its quality, all

[1] See Cumont, *Oriental Religions in Roman Paganism* (translation into English, 1912), Reitzenstein, *Die Hellenistischen Mysterienreligionen* (1910); Dieterich, *Eine Mithrasliturgie*, 1903, and Cumont's works on Mithraism; Ramsay in vol. v. of Hastings' *Dictionary of the Bible*, on the Religion of Greece and Asia Minor.

who feel that they have sinned can take to themselves the forgiveness and the reconciliation which he brings. The Gospel of the Son of God, accordingly, is fitted for all, and throws down all barriers. The revelation to Paul of the Son of God at once made him the missionary to the Gentiles.

On the other hand we cannot wonder if to those who had accepted a Jewish form of Christianity, who thought of Jesus as a man still remembered by those who had been his companions on earth, as one who had upheld the law and the prophets and had walked in the customs, as one who thought himself destined to be the Messiah of his people and to bring salvation to Israel, we cannot wonder if men holding this position thought Paul's Gospel 'hidden' (2 Cor. iv. 3). Their idea of Jesus was that he was a man, endowed by God with wonderful powers, but a man who had been raised by God to the highest position such a being could occupy, that he was sent to be the Messiah of the Jews, and through them to bless the Gentiles also. (See the speeches in Acts.) In the Pauline preaching there were many things which did not come from Jewish thought, and which only the most liberal-minded of Jews could bring themselves to accept. To Jewish thought one who had lived the life of a man on the earth could not be of divine nature (John x. 33-36); at the most, he could be raised by God at death to a place beside himself, to come again as Messiah (Acts ii. 36). Salvation could not be quite irrespective of the law for a Jew, nor even for Gentiles; the promises must be fulfilled to Israel, though they extended to Gentiles who attached themselves to Israel. That Jesus was a divine being before he came to the earth, that the cross was the chief object of his coming, that by his divine nature he occupied the same position towards all men, these thoughts a Jew could with difficulty entertain. Paul's Gospel therefore was hid to men of Jewish sentiments; they believed otherwise in Christ, and preached another Jesus, another Gospel.

We find therefore in the Pauline Epistles the germ out of which the Christological controversies of the Church were afterwards to emerge. In the New Testament the debate has scarcely begun.

THE SECOND TO THE CORINTHIANS

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

i. 1. Address.

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ.

Title. As in all the Pauline Epistles, the title is longer in the later manuscripts. The Epistles when first collected, as by Marcion, did not stand in separate rolls, but in one roll, which was supplied with the general title of the collection, *e.g.* 'The Apostle.' For the individual Epistles inside the roll the shortest title sufficed. In later copies the general title disappeared and the special titles were lengthened, as appears in the English Bible, both A.V. and R.V.

1. The address is as in 1 Cor., with the omission of the word 'called' before Apostle, a word which is not necessary as it is implied in the phrase 'by God's will.' **Apostle** as used here denotes a person having authority in the Church, not as a local office-bearer, but as a founder and overseer of a plurality of churches. An Apostle, as Paul uses the title, is one sent by Christ for this end, and equipped with a message and with power. Christ is soon coming to reign, but in the meantime the Apostles represent him and act in his name. He speaks through them (xiii. 3); he has given them their authority (xiii. 10). They pronounce sentence, Christ confirming their verdict and the Church concurring (1 Cor. v. 3-5). They settle questions which the Church brings before them (1 Cor. *passim*). They correct abuses and make orderly arrangements for Church procedure (1 Cor. xi. 34). The works of an Apostle are expected of them: signs and wonders and powers (xii. 12). It is their task to prepare Christ's people for his coming, and to present them to him when he appears (ver. 14, etc.). The title Apostle is applied by Paul to the greatest men in the Church (1 Cor. xii. 28, 'firstly Apostles') and also to men of lower standing (2 Cor. viii. 23, Rom. xvi. 7, Phil. ii. 25, Didache xi.). They are always, as the etymology of the word 'sent' implies, and like the 'Shliach,' or 'sent' of the Jewish Synagogue, persons who travel from one church to another and represent the unity of the churches. Cf. Lightfoot, *Galatians*, pp. 92-101; Sohm, *Kirchenrecht*; Harnack, *Kirchenverfassung u. Kirchenrecht*, pp. 18, 38; Harnack, in his edition of the Didache, on passage cited. Into this office Paul holds himself to have been installed by an act of God, with a special view to a ministry among the Gentiles (Gal. i. 16, Rom. xv. 15, 16). As Apostle of Christ Jesus he is entitled to demand the obedience of his churches (1 Cor. vii. 17, xi. 34, etc.); this is implied when he introduces himself with this title. Of course he must represent his Master in the spirit of his Master, who, on the one hand, is 'Christ' (the Greek word for

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Paul, by God's will Apostle of Christ Jesus, and brother 1
Timothy, to the Church of God which is at Corinth, with all the saints who are in all Achaia.

Messiah), the being whom God has accepted as the fulfiller of his final purposes with man, and will erelong send to enter on his reign; on the other hand, Jesus, the meek and loving Saviour, who lived in lowliness with men. Hence he also calls himself 'bond-servant,' 'ambassador,' and describes himself in many another figure. The form 'Christ Jesus,' or 'Jesus Christ,' as in the earlier Epistles, represents the primitive Christian creed: Jesus is Messiah; in the Epistles of Paul Christ is passing into a proper name, but its original meaning is not lost. Cf. Sanday and Headlam, *Romans*, p. 3.

Timothy, like Sosthenes (1 Cor. i. 1), has no official title; he is simply brother Timothy. The Corinthians came to know him as a companion of Paul when their Church was founded (i. 19, Acts xviii. 5), and (1 Cor. xvi. 10) he was on his way to visit them. Now he is with Paul again, and is associated with him in the writing of this letter. No report is given of the issue of his mission (I. iv. 17, xvi. 10); and as envoy to Corinth Titus takes his place (see Introd. p. xiv). The first person plural often used in the sequel may sometimes indicate Paul and Timothy, but in very many passages, as we shall see, it does not.

The Church which is at Corinth. The 'Church' with Paul is always a local body of believers; only in the late Colossian and Ephesian Epistles does he speak of the Church in general; in the earlier Epistles he knows only churches. Each Church is an autonomous body, as was the congregation of Israel in the wilderness. The Church is the Church of God; it stands in the position of the people of the old Covenant whom God chose for himself; outwardly a gathering like a Greek club or burial society, or on another side like a Jewish synagogue, it is in its own view a company of called persons who have come out of the world and placed themselves in readiness for Christ when he appears. They all have the Spirit, and all equally are members of Christ. Only an Apostle can command them, and they do not always obey even an Apostle. Some of the 'saints' to whom the Epistle is addressed do not live at Corinth, but in other places in Achaia, *i.e.* the province of South Greece (1 Thess. i. 8). There was a church at Athens (Acts xvii. 34), and one at Cenchreae (Rom. xvi. 1); there might be collections of believers in other places. These converts were sure to hear what Paul wrote to Corinth. They are mentioned also in 1 Cor. i. 2, where they are spoken of as scattered, as Paul too is separated from his converts.

i. 2. The salutation.

2 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
Ἰησοῦ Χριστοῦ.

i. 3–11. The Apostle's afflictions; their bearing on his converts.

i. 3–7. Praise to God for comfort in his affliction, and for the power thus given him to comfort others.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
4 ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως, ὁ παρακαλῶν
ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν
τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα
5 αὐτοὶ ὑπὸ τοῦ θεοῦ. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ

2. **Grace and peace.** The salutation in the Pauline Epistles is something more than the common form of old letters as now known to us from the papyri. Cf. Deissmann, *Bibelstudien*, p. 209 *sqq.*; *Light from the Ancient East*, p. 217 *sqq.*[1] It is a greeting from God and Christ; even if they are not conceived as uttering but only as sending it, this implies authority on the Apostle's part. Christ in sending out his disciples spoke of their 'Peace to this house' as having effect (Matt. x. 13), and his own 'Peace' to the disciples (John xiv. 27) is not conventional only. Paul retains the Oriental 'Peace,' as he retains certain Aramaic forms of specially solemn import (1 Cor. xvi. 22, Gal. iv. 6), and no doubt with a full sense of its spiritual meaning; but he adds the Greek form of greeting, not in the ordinary *χαίρειν*, 'hail,' of Greek letter-writing, but in the noun *χάρις* 'grace,' which could be coupled with *εἰρήνη*, 'peace.' What the term means is seen in the benediction (xiii. 13). Grace is the divine kindness which appeared in Jesus Christ, and is bestowed on men without their earning or deserving it; the primary fact of the Gospel.

God our Father, etc. 'God' and 'Lord' are distinguished by Paul (1 Cor. viii. 5, 6). The God of the Christians is the God of the Old Testament, now with a new name; his power and holiness remain, but he is approachable as never before. The title '**Lord**' as applied to Jesus Christ is, in the ordinary Greek religious language of Paul's day, the designation of a divine being to whom prayers are addressed; see many instances in the papyrus letters. The title was applied to the Emperor as a deity first in the East (see Deissmann, *Light*, p. 353 *sqq.*, who considers that the application of it to Christ implied a protest against the deification of the Emperor). Paul sets forth (Phil. ii. 10) how it was that God exalted Jesus to this position, in which he should receive the homage of all created beings. The title was applied to Christ very early in the Church in Palestine (Acts ii. 36). From these august persons, all that is kind, all that is comforting, to the saints at Corinth and around it.

3-4. This Epistle does not open as 1 Cor. and others of the Epistles do, with compliments to the converts on their bearing and their progress. The Apostle's mind was full of something else, as the tenor of this Epistle shows. Affliction and the triumph that is born of affliction are its ruling theme; and this announces itself at once. But an Apostle must not think of himself; he must be able to **comfort** his converts, and he speaks of his affliction as it affects them, and gives him power to do this. Most of the Epistles open with thanks to God; this one with praise to God, a more solemn form, frequently on the lips of Jewish Rabbis, according to Psa. xxxiv. 1. It is the 'God and

[1] Milligan, *Selections from the Greek Papyri*, is an excellent introduction to the study of the Egyptian letters.

Grace and peace to you from God our Father and the Lord 2
Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, 3
Father of tendermercies he is, and God of all comfort; he 4
comforts us with regard to our affliction, the whole of it, so
that we are able to comfort those who are in any kind of
affliction by that comfort with which we are ourselves com-
forted by God. Because as the sufferings of Christ overflow 5

Father' of the Lord Jesus Christ who is extolled, the God whom Christ revered and whom he taught his followers to think of and address as Father (Ephes. i. 3, 1 Cor. xv. 24). In the following clause Paul sets forth the aspect in which God has of late appeared to him. He is a Father from whom acts of compassion proceed, a God who is able and willing to comfort, and does so in many a way. The genitives, 'of tendermercies,' 'of comfort,' not only express that this is God's character, but point to the acts in which God shows his nature. That God is compassionate and does himself give comfort where it is needed Paul knows from his own experience. His affliction has been great and manifold, but God comforts him, he knows, with respect of it all —none of it is unregarded. Like the Psalmists and seers of old (Psa. xxiii. 4, lxxi. 21, lxxiii. 26) Paul knows how God can set him above all his troubles and fill him with joy and peace. The psychological process by which this takes place in Christian experience is set forth in Rom. v. 3-5, where we are told how trials dutifully borne invigorate the character and induce hope, a hope which cannot disappoint because it is attested by the presence of God's Spirit in the soul. It is by thus sending his Spirit that God comforts, by giving the sense of living and active union with Himself. In our passage this is not dwelt on; the Apostle hastens to the thought that his trials and his comfort convey a blessing to others. One thus raised up is able to hand on his experience to those who are in need of it; that, in fact, is the object of all he has come through, that he may inspire others with his courage and lead them to the sovereign remedy of every sorrow which those obtain to whom God's Spirit comes. Of the many solutions given in Scripture of the mystery of pain, this is not the least notable; the sufferer who feels that his sufferings equip him as a missionary of comfort to others will feel that they are well explained.

We do not gather from the course of this Epistle that the Corinthians, when it was written, were specially in need of comfort; there is one person among them (ii. 7) who is not to be allowed to despair, and (vii. 7-11) the Corinthians have been smarting from the painful letter and are in a penitent mood, but on the whole they are rather too brisk and confident, and out of sympathy with their founder in his trials, of which perhaps they took a different view from his. Yet in his farewell also (xiii. 11) he bids them to be comforted, and we have no doubt to think for the explanation of this passage of the hardships and sacrifices all Christians at that time had to bear, their practical difficulties, their sacrifices, their hope deferred, their bereavements, the pain which attended their frictions.

5. In the former verses Paul speaks as the men of the Old Testament do of God's power to comfort him; now we have the specifically Christian view

Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ
6 παράκλησις ἡμῶν. εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρα-
κλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ
7 ἡμεῖς πάσχομεν, καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρα-
καλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἰδότες ὅτι
ὡς κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

i. 8–11. Statement about the trial alluded to in vv. 3–7. The narrative introduction here entered on extends to ii. 14.

8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ[1] τῆς θλίψεως ἡμῶν
τῆς γενομένης ἐν τῇ Ἀσίᾳ· ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν
9 ἐβαρήθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ἀλλὰ αὐτοὶ ἐν
ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες
ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·
10 ὃς ἐκ τηλικούτου θανάτου ἐρύσατο ἡμᾶς καὶ ῥύεται,[2] εἰς ὃν

of afflictions; how they connect the believer with Christ, not only with his pains, but also with his victory.

In this verse as in Phil. iii. 10, Col. i. 24, we have probably a trace of the Jewish doctrine of Messiah's sufferings (Schürer, ii. 464), which are not regarded as vicarious, but as filling up the period in his career which precedes his final triumph. When Paul speaks of having a share in Christ's sufferings, he does not mean that he shares in making the atonement; he means that Christ is still suffering with and in his people, and that for the believer, as for the Saviour, the period of suffering has to be gone through before the brighter period can arrive. One who is entirely united to him must share what he is now enduring; that is a condition of sharing his resurrection and his glory (Phil. iii. 10). That the Apostle thought he had a large share of the sufferings laid on him, is not unnatural. But, on the other hand, he obtained more than an ordinary share of consolation. Christ, through whom all spiritual blessings come, rewards him in this way for suffering so largely at his side; he has consolation given him not only for himself but also for others.

6-7. A heavy sentence, with perhaps a slightly artificial sentiment. The text is uncertain, the arrangement of the clauses differing in the manuscripts; but whatever reading is adopted, the sense is that the Apostle does not, in his trials, think of himself as standing alone. When sorrow and anxiety come upon him, he thinks the Corinthians will be the better for it; they are suffering too as all Christians are, and by his sufferings he is qualifying himself to comfort them; his going before them, added to the experience they are making, will have this result. He knows from his own case that it will be so with them; his hope for them is not a mere optimism, but is based on his experience, to which theirs is similar. When, on the other hand, he feels new life and assurance coming to him, that is for the Corinthians too; they will feel it and know that they are of the number of the saved ('salvation' cannot be eschatological here; in the next clause it is embraced in 'consolation,' and, therefore, present). Consolation such as he has is for them also, as they had part in the suffering.

The Corinthians have been cold to the Apostle's sufferings (iv. 12, vi. 9); here he claims solidarity with them in this part of his life. When he seems

[1] *ὑπέρ* is read by WH and Weiss, and has much authority; but the use of *ὑπέρ* here is not Pauline.

[2] *ῥύσεται.*

into our life, so also through Christ does our consolation overflow. But whether we be in affliction, it is for the sake of 6
your consolation which operates in your endurance of the same sufferings as those which we ourselves suffer, and so our hope 7
about you is well grounded; or whether we are consoled, it is for the sake of your consolation and salvation, since we know that as you are partakers of the sufferings, so you are also of the consolation.

For we do not wish you to be in ignorance, brethren, about 8
our affliction which took place in Asia, that we were weighed down to an excessive degree, beyond our strength, so that we despaired even of life. In fact, we received in our own mind 9
the answer 'Death' and feel it to this day, that we should not trust in ourselves but in God who raises the dead; who 10

most forsaken he has them near his heart, and he is acting as their representative and champion, leading them through a deep and necessary part of Christian experience, and bringing supplies for them. It is hard to say in what precise manner the Apostle conceives his experience to operate on the Corinthians; the expressions seem to imply more than the influence that can be transmitted by letters, a kind of telepathy, perhaps. Cf. 1 Cor. v. 4, where he conceives his spirit to be present at a meeting at Corinth, and to take part in the decision which is made.

8. Here we learn that **the affliction** spoken of vaguely in the preceding verses was **a definite event.** The Corinthians, it is implied, have heard of it through Titus or otherwise, but have not realized the gravity of it, and the Apostle enlightens them. It was not the 'fighting with wild beasts at Ephesus' spoken of in 1 Cor. xv. 32; matters went better at Ephesus after that occurrence (1 Cor. xvi. 9). Nor does the disturbance which brought about Paul's departure from Ephesus seem from the account in Acts xix. 23–xx. 1 to have been so dreadful as what he here speaks of: he was not present at the tumult in the theatre, and he was able to take leave of his friends. Yet he was no doubt in peril on that occasion, and what is spoken of here seems to have been a great trial arising from outside. Whatever the facts were, he was confronted by a mortal danger; whether the 'we' here includes Timothy depends on what the danger was.

9. The event is still recent; when he looks back on it the Apostle sees that the alternative was before his mind 'Is it to be life or death?' The reply or sentence he seemed to hear was 'death,' and from that time forward he regards himself as a dying creature, whose efforts to avert his fate must all be vain, so that if any confidence is left him it must be confidence in God, who does not lose hold of the believer when he dies, but raises up the faithful even from death (echoes of this, iv. 10, vi. 9). Compare ver. 2 of the Shmone-Esre prayer: 'Thou art almighty for ever, Lord, who makest the dead to live.' In the earlier Epistles Paul speaks of himself as one who will be alive when the Lord comes (1 Thess. iv. 15, 1 Cor. xv. 51). In this Epistle and in Phil. i. 23 a different view appears. He has had the prospect irresistibly borne in on him that he might die before that event.

10-11. The sense produced in Paul by the dreadful event referred to, of personal helplessness and of God's favour shown him in his helplessness, is with him still. God is still saving him, he does not say from what, and will save him when he needs it. As he has carried the Corinthians on his heart in all these afflictions and in the comfort

11 ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, συνυπουργούντων καὶ ὑμῶν ὑπὲρ
ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

i. 12–14. Paul's satisfaction with the Corinthians and with his work for them. He is convinced that they appreciate him.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνει-
δήσεως ἡμῶν, ὅτι ἐν ἁγιότητι[1] καὶ εἰλικρινίᾳ τοῦ θεοῦ, οὐκ ἐν
σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
13 περισσοτέρως δὲ πρὸς ὑμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ'
ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους
14 ἐπιγνώσεσθε, καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
ὑμῶν ἐσμὲν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

that sprang from them, he urges them to look on what happens to him as a matter in which they also are concerned. A great scene of Christian concord and co-operation rises before his mind. The Corinthians are to do what they can for him, and to pray that he may be saved from all further danger; their prayers added to the Apostle's confidence are to be heard by God; many are to think of the subject, and the salvation of the Apostle, the favour God has showed him, is to be the theme of a wide and fervent thanksgiving. For a similar sketch of the **concerted spiritual efforts** of the Church and the interaction of its various forces in producing a **great ideal result**, see ix. 12-14; also iv. 15.

12. This verse seems meant to prove that he has a right to make the claim he has just done, for the loyal support of the Corinthians. If he has not been entirely devoted and sincere in his Apostleship, he could not make the claim. Accusations directed against the gravity and straightforwardness of his conduct are met in the remainder of this chapter; in this verse he forestalls them. It is not necessary to suppose that he is here anticipating a possible charge of boastfulness. The word 'boast' is probably taken here from something the Corinthians have already been saying about Paul. Boasting as a rule is wrong (1 Cor. i. 29, 31) and foolish (2 Cor. xii. 1 etc.). Yet, since the Corinthians are using the word 'boast' about him, his boast is simply what his conscience tells him, that the charges made against him are untrue, his conduct has not been what is said. He has borne himself 'in holiness,' as a person consecrated to high objects and not at liberty to seek small objects of his own (if the reading 'simplicity' is adopted, then he is rebutting charges such as are referred to in 1 Thess. ii. 5 of flattery and selfishness), and in 'sincerity of God,' as one who must seek the objects for which God claims him in the most direct way, and not by any doubleness or stratagem. His action again has not been 'in fleshly wisdom,' *i.e.* worldly cleverness, ordinary intellectual dexterity (cf. 1 Cor. i. 17, ii. 1-5)—fleshly is the antithesis of spiritual, what men are and do when unvisited by the divine impulse—but 'in the grace of God'; all his speech and action has not come from any calculation and design, but has been imposed on him by the thought of what God has done for him and others through him. One who has lived and acted in this devoted and straightforward way is proof against all charges of selfishness, and if he repeats what his conscience thus testifies of his way of life it is scarcely 'boasting.'

[1] ἁπλότητι.

delivered us from so dreadful a death and delivers us still,[1] in whom we have set our hope that he will deliver us in the future also, you too taking our part in prayer, that many 11
persons may be interested and thanks be rendered by many on our behalf for the gracious act of God towards us.

For the boast we make is this—just what our conscience 12
testifies to us—that our conduct in the world was all in holiness[2] and godly sincerity, not in carnal wisdom but in the grace of God, and that more specially in our relations with you. For we do not write anything to you but just what you 13
read, what in fact you understand; and I hope you will understand it completely, as you have in fact understood us to some 14
extent, (and come to see) that we are your boast as you are ours in the day of the Lord Jesus.

13. In the charges made against Paul at Corinth, of which ver. 12 is a general denial, his letters have not escaped. They have been accused of obscurity; he means, it was complained, not what he says but something else; and things he never intended have been put into his words. Details of this charge can scarcely now be traced; the misunderstanding of the (lost) letter spoken of in 1 Cor. v. 9 was not unnatural, and Paul would scarcely return to it: it is the painful letter (ii. 3) that seems to have been misunderstood. The charge here met is scarcely in keeping with the admission (x. 10) that the Epistles were weighty and powerful, and shows how fertile in objections the Corinthians were. The Apostle declares that the plain meaning of his words is the meaning he intends, and that the Corinthians know well enough what he means, and will know it altogether[1] if they let themselves do so.

14. That they do understand his writings and will erelong be in entire sympathy with them, the Apostle infers further from the appreciation of himself which he sees to be growing in the minds of the Corinthians in spite of all the criticisms of him which they make. The word 'understand' is used first of a purely intellectual process, but denotes, when used the second time, moral approval. They have understood him in part; this does not mean that some of them have done so while others have not (cf. ii. 5), though that no doubt was the case; the generality of them have to some extent understood him and come to see that they have good cause to be proud of him. He is proud of them, and looks forward to the day when he and they will appear together in the final scene, they claiming him as their leader, he them as the glory and crown of his Apostleship. The 'day of the Lord Jesus Christ' is the Christian designation of the judgment, 'that day' of the O.T. and of the discourses of Christ. Christ is to appear as judge, and all are to appear before him (v. 10, 1 Cor. i. 8, 1 Thess. ii. 19, 20, etc.).

[1] ἕως τέλους (translated 'completely'), 'to the end,' is not to be taken as referring to the day of the Lord, as equivalent to 'in the end' (so 1 Cor. i. 8), but is an adverbial expression, as εἰς τέλος in Classical Greek.

[1] The text is uncertain. For 'and delivers us still,' '*and will deliver us*' is read.

[2] A.V. '*simplicity*' from a different reading.

i. 15–22. Paul's former intention was to come straight to Corinth; it was not from fickleness that it was given up.

15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν,
16 ἵνα δευτέραν χάριν[1] σχῆτε, καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν,
καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προ-
17 πεμφθῆναι εἰς τὴν Ἰουδαίαν. τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ
ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα
18 ᾖ παρ' ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὒ οὔ; πιστὸς δὲ ὁ θεὸς ὅτι ὁ
19 λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὔ. ὁ τοῦ θεοῦ γὰρ
υἱὸς Χριστὸς Ἰησοῦς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, δι' ἐμοῦ καὶ
Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὔ, ἀλλὰ Ναὶ ἐν
20 αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί· διὸ

15. In 1 Cor. xvi. 5 Paul announced from Ephesus his intention of travelling through Macedonia to Corinth. (The visit had been promised before, 1 Cor. iv. 19.) After that intimation he changed his mind, led thereto, as he says here, by the assurance that the Corinthians were quite cordial to him. He formed the plan spoken of in this verse, and also intimated it to the Corinthians. They were to have two 'graces' or blessings; an Apostle does not visit a Church without some quickening of its religious life (Rom. i. 12, xv. 29). The word 'second' does not refer to the total number of Paul's visits to Corinth, but to the two visits this journey was to have, instead of one, as had been said before. After the second stay at Corinth his friends there were to speed him on his way to Judea. An Apostle travelled with some dignity. Compare the scenes, Acts xx. 38, xxi. 1-6, where also the word we translate with 'speed' is used. But the 'confidence' in which this plan was formed failed him soon after it was made—we shall see for what reason—and he took the northern route by Macedonia, instead of the direct sea route to Corinth. On the order of the journeys and places, see Introd. p. xv.

17. The articles before the word 'fickleness' and the words 'Yes, yes' and 'No, no' show Paul to be referring to things which have been said at Corinth. The Corinthians say he is vacillating, and that Yes and No are much the same to him. By the words 'in a worldly fashion' we have rendered the expression 'according to the flesh,' which occurs so often in Paul (ver. 12). He has no plans, he intimates, of an ordinary trivial business character, unconnected with the Gospel. Were that the case, then it might happen to him, as to men in the world, that he should speak without serious intention, and be found saying Yes and No at the same time. The second Yes and the second No cannot be predicates; to translate 'so that my Yes should be yes, my No no' would make the end of the verse contradict the beginning, instead of proving it. This would show obstinacy, not levity. The notion 'at the same time' is not expressed in the Greek text, but it has to be supplied. In the following verse the mixing up of Yes and No is clearly indicated.

18. The appeal to God's faithfulness in Paul is generally to the effect that God, who has called the Christians to Christ, will not let them want anything essential for their salvation (1 Cor. i. 9, x. 13, 1 Thess. v. 24). Here God is taken to guarantee that the Apostle is a person whose veracity and seriousness may be relied on. 'Our word to you' is, we find, not only what he said about his journey, but the whole of what he communicates. What he said on that particular subject must be sincere and direct, because his message as a whole is not a mixture of Yes and No. The transition is a good example of Paul's practice of flying from ordinary things to ultimate principles.

19. In this marked way Paul describes

[1] χαρὰν.

And it was in this confidence that I formerly intended to come 15
to you[1] so that you might get a second benefit,[2] to take you 16
on my way to Macedonia, and from Macedonia to go to you
again and be sped by you on my way to Judea. In cherishing 17
this intention then, did I behave with that '*fickleness*' (you
speak of)? Or are my plans formed in a worldly fashion, so
that I am ready with '*Yes, yes and No, no*,' as you say, at the
same time? God is to be trusted for it, that our word to you 18
is not a yes-and-no word. For God's Son Christ Jesus, who 19
was preached among you by us, by me and Silvanus and
Timothy, was not a Yes-and-No; it is Yes that has come to
pass in him. For however many promises of God there be, 20

that 'word,' which was not Yes-and-No, and his stewardship of which made it impossible that he should be anything but straightforward. What he and his companions preached at Corinth —they took their turn at preaching, it appears, and they said what he did—must remind the Corinthians how true this is. God's Son, Messiah Jesus, was their theme. Not the son of David, the human being, whom the Jewish Christians preached, but the divine being, whom God sent for man's salvation. Not Jesus Messiah, but Messiah Jesus; Messiah is the more adequate, Jesus the less important designation. About the human Jesus there might be ambiguities; Paul no doubt has in his mind the difficulties of those who preached such a being as their Lord, but as to this divine being all was clear, his relation to the Gentiles, his relation to the Jewish law, the reason of his cross, etc. This Gospel which he and Silas and Timothy preached at Corinth appears to him to be so clear, so positive, so free from shadows, that it constitutes the great final affirmation God has sent in answer to all men's doubts and questions. Christ is the Yes in person (Bousset) who now at last stands before the world.

The argument is not to our minds convincing; nor might it so appear to all of the Corinthians. Yet no doubt Paul's Gospel of a divine being who came to be the saviour of all men was a much more powerful and a directer message than that of his opponents, to whom Christ was mainly the Jewish Messiah, and encouraged its heralds to a franker address. Of all this we shall hear much more.

20. In Christ is God's great affirmation to mankind. In him the promises are fulfilled; before him they were interrogations, the answers to which were not yet found; but in Christ the great Yes is to be seen to which they pointed. What promises does the Apostle mean? The Jewish Christians dwelt on O.T. prophecies which seemed to be fulfilled in the earthly career of Jesus, such as those in Matt. ii. 6, 17; iii. 3; xxvii. 43, 46. Paul thinks of promises of wider scope; such as that the just shall live by faith, that all the families of the earth shall be blessed in Abraham, that eye has not seen what God has prepared for those who love him. His delight in discovering these wider predictions of Christ in the Jewish Scriptures might not be shared by the preachers of a narrower Gospel, but of these promises also Christ is the final divine assertion.

By a rapid change of thought proof of this is found in a liturgical practice of the Church. The word Amen was heard at Christian meetings (cf. 1 Cor. xiv. 16, Apoc. v. 14, vii. 12) mostly in connection with thanksgiving and praise

[1] Or, *meant to come to you first.* [2] Another reading: '*joy.*'

21 καὶ δι' αὐτοῦ τὸ Ἀμὴν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. ὁ δὲ
22 βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, ὁ καὶ
σφραγισάμενος ἡμᾶς καὶ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύ-
ματος ἐν ταῖς καρδίαις ἡμῶν.

i. 23.–ii. 4. Why he changed his plan; the painful letter in which he announced the change.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι
24 φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. οὐχ ὅτι κυριεύομεν
ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ
ii. 1. γὰρ πίστει ἑστήκατε. ἔκρινα γὰρ[1] ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν

to God, which the worshipper thus adopted and confirmed. Now Amen is just Yes (Apoc. i. 7, xxii. 20); and the Apostle suggests that it is Christ who is the great Yes (cf. Apoc. iii. 14), who prompts that ejaculation at the meeting. Few expressions of the Apostle give such an impression of the concreteness and intensity of his thought.

21. Another play on a word. The Greek word we render with 'confirm' answers to the Hebrew verb of which Amen is a part; to say Amen is to confirm. Those who have to deal with the immense affirmations spoken of will themselves be firm and sure, the Apostle suggests, and this is the case with Christians in general; in particular it is true of himself. God has confirmed him, and the Corinthians with him—he courteously includes them—for Christ, and made them to have in themselves the Amen which Christ is, to be full of directness and reality, so that caprice and levity are far from them.[1] If this refers to a special act in the Christian life, it may mean baptism; the following phrases, 'anointed' and 'sealed,' certainly point to that rite. The word 'anointed' can scarcely be without reference to the Christos, Anointed, which precedes it; God has confirmed us for the Anointed and anointed us, *i.e.* has made us what Christ is, full of the Yes and the Amen that are in him. Baptism is with Paul into Christ (Rom. vi. 3, 1 Cor. i. 13). This confirming and anointing are God's act; for himself and for his converts Paul declares that the beginning of their Christian life lay in an act of God. He further says that God sealed the Corinthians and him. The term does not belong, as has been suggested, to the ordinary language of the mysteries (Anrich, *Mysterienwesen*, p. 120). In Rom. iv. 11 Paul speaks of the seal of circumcision. In our passage, as in Ephes. i. 13, iv. 30, the word appears to denote the final act of incorporation with the religious community and to be used of baptism, though only the Spirit, not the water, is mentioned in these passages. In the Shepherd of Hermas and in Clem. Alex. baptism is spoken of under this figure. If this is Paul's meaning, then baptism is to him an act in which the Christian is marked by God as his own, to be claimed at a certain date (so in Ephesians). Compare the sealing by the angel in Apoc. vii. 3, xiv. 1, etc. It is God who has thus made the position of the Apostle clear and unmistakable. Where the earnest has been given, the whole transaction must be carried out; if the Spirit is the earnest, its presence makes all sure. It is not the gifts of the Spirit the Apostle here thinks of, though them he possessed abundantly

[1] In Deissmann's *Bibelstudien*, p. 100 *sq.*, the word βεβαιόω is shown to be a legal term, and to denote the guaranteeing of delivery of something sold, the ἀρραβών of which has been handed over. If any counter claim arose, the buyer could sue the seller for βεβαίωσις, confirmation of the sale. The Apostle, using the two terms together, shows that he is conscious of their legal relation; but this does not exclude the relation of βεβαιόω to the preceding context, given above.

[1] δὲ.

in him is the Yes of them; hence through him also is the Amen to God's glory (which is spoken) by us. But he who 21
confirms us with you for Christ and who anointed us is God; who also sealed us and gave us the earnest of the Spirit 22
in our hearts.

But I call God to witness against my soul that it was to 23
spare you that I came not again to Corinth. We do not lord it 24
over your faith; on the contrary we are cooperators in your joy, for in faith you stand sure. For[1] I made up my mind to ii. 1.
this, that I would not come to you again in a way to distress

(1 Cor. xiv. 18, xiii. 1, 2), but its testimony in the heart (Rom. viii. 16, v. 5, 1 Cor. ii. 10), where it guarantees all that God has promised, by bringing even now the conscious possession of God's presence, which implies all else.

If the confirming, anointing and sealing of this verse all refer to the same thing, the passage is an interesting example of Paul's rhetorical method; he uses the Hebrew method of parallelism. Cf. Joh. Weiss, *Aufgaben d. N. T. Wissenschaft*, p. 12 *sqq.*

23. It was not from caprice that the plan of verses 15, 16 was not carried out. Against that charge the verses 17-22 are directed; it could not be true of one so entirely devoted to God. The true reason is now stated, and God is called as witness to the truth of what is said (cf. Gal. i. 20), as witness against his soul, which he will lose if God does not bear out his statement. The confidence in which that plan was entered on (ver. 15) had failed; the Apostle had seen that a visit to Corinth at that time could not be a happy one. The kind of visit he dreaded is referred to at 1 Cor. iv. 21 and 2 Cor. xiii. 1. Had he been a tyrant, given to require sudden changes in his converts, as he implies it was said of him (does he imply that it is true of others at Corinth?), the friction to be apprehended from a visit at that time would not have kept him from making it, but that is not his method. He delights that his converts should be happy, and feels he can be happy with them; he desires to lead them by helping them to work out the position of joy and freedom they now occupy. 'Faith' and 'joy'[1] are both phrases for the Christian position; the Apostle takes up the word 'joy' because of what he is about to say (ii. 1-3). In their faith the Corinthians have a firm position; that does not need to be taken in hand again. The Apostle claims no power to dictate to them in their faith, but gratefully recognizes the independent position in which they stand. It was out of respect for them that he refrained from coming to Corinth; it was better to leave the Corinthians alone to find their own way through the difficulties that had arisen between the Apostle and them, than to appear at Corinth and to act with the severity which would then have been required.

ii. 1. The proof that he is to the Corinthians not a tyrant but an assistant is

[1] The reading χάριτος, 'grace,' for χαρᾶς, 'joy,' gives quite a good sense: Christians stand in grace (Rom. v. 2), the grace of the Lord is invoked upon them;—but is not well supported.

[1] With the more largely supported reading δὲ, '*but*,' the connection with what precedes is less close, and the chapter division not unreasonable. The reading followed above does not want good support, and is necessary to the sense; what follows is not opposed to what goes before nor merely additional to it, but explanatory of it.

2 ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν·[1] εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ
3 εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; καὶ ἔγραψα τοῦτο
αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς
4 ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ἐκ γὰρ
πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν
δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω
περισσοτέρως εἰς ὑμᾶς.

ii. 5–11. The incident which made the Apostle change his plan, and prompted the painful letter.

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα
6 μὴ ἐπιβαρῶ, πάντας ὑμᾶς. ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη
7 ἡ ὑπὸ τῶν πλειόνων, ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι
καὶ παρακαλέσαι, μή πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ

given in the fact that he determined that, rather than appear at Corinth in the former character, he would stay away. On this he now enlarges, justifying his decision. There had been a painful visit to Corinth at a former time; this appears clearly from our verse; as the words are placed in the best text the Apostle does not say that if he came to Corinth again he would see that it should not be a painful visit, but that he would not pay a second visit of that character, as apparently would be the case if he went at that time. On the earlier visit of this nature, see vii. 12, xiii. 1-3.

2. The Apostle shows himself here in a very human character. If he comes to Corinth he wants the visit to be a happy one, his converts joyful, himself taking a part in their joy. If he comes as a tyrant, as to some extent he did before, that will not be the case. We must give pleasure, he thinks, to those from whom we expect pleasure, and if that is impossible, then stay away from them for a time.

3. He preferred to write. The Greek aorist ἔγραψα might refer to this present letter as in classical usage (1 Cor. ix. 15, Gal. vi. 11, 1 Pet. v. 12), then this verse would refer to ver. 1, and we should translate, 'I write as I do.' But in ver. 4 and 9 this rendering will not work, and in vii. 12, where the incidents are the same as here, the letter fitted to cause pain is a former one. The Apostle then has written a letter between 1 Cor. and the present writing, in which he announced to the Corinthians that his plan of coming straight from Ephesus to Corinth was not to be carried out, and stated the reason for this, viz. that if he came to Corinth then, the visit must be very disagreeable to both parties. It was to spare them that he gave up his plan, and now he says it was also to spare himself, and adds that he was sure the Corinthians, all of them, he very kindly says, would understand this, and not wish him to expose himself by coming to needless pain. A letter written to make it clear that he could not visit them as things then lay, must have called for some action on their part, as we are now to see.

4. It was not with a light heart—he has been accused of capricious change of plan (i. 17)—but with a heavy heart, and with the feeling that he had no other alternative, that he wrote that letter. He knew the letter would hurt the Corinthians, but that was not the object of it. The object was to convince them of his affection; a strong statement to make about a letter which was fitted to hurt them, and meant to ask for reparation. Yet the phrase may be true and not a mere compliment.

[1] ἐν λύπῃ πάλιν πρὸς ὑμᾶς ἐλθεῖν.

you.[1] For if I cause you distress, who then[2] is there to give 2
me joy but he who is suffering that distress which I have
caused? And I wrote to you what I have just said, that I 3
might not when I come suffer distress from those from whom
I ought to have joy; I felt sure with regard to all of you
that what was pleasing to me would be so to you also, to
all of you. For it was out of great trouble and anguish of 4
heart, with many tears, that I wrote to you as I did, not
that you should be distressed, but to let you know the love
I bear particularly to you.

But if a certain person has behaved in a way to cause 5
pain, it is not to me that he has caused it, but to some extent,
not to make too much of it, to the whole of you. Sufficient 6
for the person in question is this correction now meted out
to him by the majority, so that you may now on the contrary 7
forgive him and comfort him, so that the person in question

A misunderstanding is best removed by frank statement and discussion, and the friend who takes this course may show in it real warmth of heart. The Apostle is of a tender nature; he weeps, and he speaks of it (Deissmann). The order of the following words in the Greek is striking—'but the love, you were to know it, which I bear specially to you.' In spite of all that has passed the Corinthians are to be sure that they hold a high place in the Apostle's heart. We now come to the matter of offence between Paul and his converts, the removal of which he had demanded in the letter in question.

5. It is a real case that is spoken of. The Corinthians know the person referred to; the Apostle does not need to name him, but speaks of him, as of the culprit (1 Cor. v.), as 'such a one,' 'the person in question.' He is not accused of immoral conduct, but of having given pain in an unnecessary manner. It is easy to see, in spite of the reserved and veiled language used, that it was Paul who had been insulted or slandered; but Paul, determined to be on good terms with his Corinthians, here declares that he refuses to consider the incident as a personal matter, and no longer asks for reparation, as, perhaps, he had formerly done. The offence was one not against him, but against the Corinthian Church as a whole; all the members might well feel it. Paul says this, but not categorically. It is a view that may be taken of the occurrence,[1] he suggests; he does not wish to dwell on the matter more than necessary, and is content to leave it so.

6, 7. The Corinthians have already taken the view stated in ver. 5 that the offence in question affected the Church, and should be dealt with by the Church. They have drawn up a censure on the offender. It is not what Paul asked in the way of reparation; he takes it up and looks at it, 'this correction,' and he says it will do. The Corinthians have not been unanimous about it; a minority of them did not want even this modified censure to be passed, a

[1] ἀπὸ μέρους in this verse cannot refer to the division of the Corinthians on the subject, which the next verse reveals. Cf. chap. i. 14.

[1] *my next coming to you should not be in a distressful way.*

[2] For καὶ introducing a question, which should scarcely need to be asked, but which one is driven by the preceding statement to put, see Mark x. 26.

8 τοιοῦτος. διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· εἰς
9 τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ[1] εἰς
10 πάντα ὑπήκοοί ἐστε. ᾧ δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὃ
11 κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, ἵνα
μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα
ἀγνοοῦμεν.

ii. 12–17. Paul's journey by the changed route was a sad one, but his sadness was turned into triumph (when he met Titus).

12 Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ
13 θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί
μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος
14 αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. Τῷ δὲ θεῷ χάρις τῷ πάντοτε

minority which Paul has in his eye in many a passage of the Epistle (vi. 14-end, xii. 20, xiii. 2). That the minority were of a stricter way of thinking than the Corinthians generally and wished a severer sentence in this case (so Dr. Kennedy) seems to me to be contrary to the tenor of this passage and of the Epistle generally, which gives little evidence of any such body of stalwarts at Corinth. The Apostle accepts what has been done, and turns away at once from himself and his claims to think of what must be done for the offender, that he may not be lost in any way. For the delicate consideration the members of the Church are to have for each other, see Gal. vi. 1, 1 Thess. v. 14; also Rom. xii. 19. None of the flock is to be lost or left to wander.[1]

8. The sentence on the offender has been submitted to the Apostle, but not yet finally passed; the Apostle asks that this should now take place, notwithstanding what he had said in the letter spoken of in ver. 3, 4. There he had asked for a much stronger measure against the insulting person, and declared that he could not come to Corinth as things then were, nor till the reparation had been given. In ver. 9 this is withdrawn; his aim in that letter was not, he now says, personal vindication, but to see if the Corinthians did as a body recognize his authority. If they did, then it was not necessary for him that all he had asked should be carried out to the letter.

10, 11. The difference is made up between Paul and the Corinthians, and the Corinthians are put in the proper position towards the offending person; but what of Paul's own relation to the latter? He is to know that Paul forgives him as the Corinthians do. Yet Paul's forgiveness cannot be called cordial; it proceeds not from any personal affection to the offender, but from what he sees to be required for the good of the Church. He says that perhaps he had nothing to forgive, but the grammar shows that he believed he had; yet as the head of the Corinthian Church, acting solemnly as if Christ were present (compare the sentence on the offender, 1 Cor. v. 4, 5), he has extended the

[1] It is scarcely necessary to prove that the individual here dealt with by the Corinthians is not the same person as the offender of 1 Cor. v. 1-5. This, however, was the view of Baur, to whom the case treated in successive stages there and here is the main link between the two Corinthian Epistles. The Corinthians did not carry out the sentence pronounced by Paul (1 Cor. v. 4, 5), but let off the offender with a rebuke, as said here; a treatment which Paul thought quite inadequate, but with which he was forced to be content. Against this we must say that it is quite contrary to the moral position Paul takes up in such questions that he should have tolerated the presence of the incestuous person in the Church, under whatever pressure from his converts, and that the person here in question is charged not with immoral but with rude and disagreeable conduct. We shall have to deal with this subject again when we come to chap. vii.

[1] ἦ.

be not overwhelmed by excess of grief. I ask you accordingly 8
to come to a kindly decision regarding him; for my object in 9
writing was simply to make trial of you, and to see if you
are in all respects obedient. But if you forgive the person 10
in question what calls for it, so do I; for what I had to
forgive, if I have forgiven anything, I have done it for your
sake in the presence of Christ, lest we should be taken in 11
by Satan; for we are not ignorant of his designs.

But when I came to Troas for the Gospel of Christ and a 12
door was opened to me in the Lord, I had no rest in my 13
spirit because I did not find Titus my brother, but I bade
the people there farewell and set out for Macedonia. But 14

forgiveness. Thus there is an end of the matter. If the quarrel were kept up it would be Satan, the enemy of God and the Church, who would reap the advantage; we know what he knows and thinks, it is added with a play of words which cannot be given in English, and will not play into his hands. What the offender thought of a forgiveness thus expressed we can only surmise.

12, 13. The narrative is continued (i. 8, 10). We heard of the crisis which drove the Apostle away from his work in Asia. He had meant to go straight to Corinth, but changed that plan (i. 15-17). Instead of going there he wrote the sorrowful letter, and he sent Titus to see how things lay at Corinth and to come back to him (viii. 6, xii. 18). The service of the Gospel then called him northward to Troas, where he expected that Titus returning through Macedonia would meet him. Opportunities presented themselves there; a 'door' (cf. 1 Cor. xvi. 9) was opened, in the Lord, *i.e.* in the cause in which the Lord carries his Apostle along, and over which he himself has care. This might have helped Paul to forget the trouble with Corinth and his disappointment in being prevented from going there, but such was not the case. The tension of mind on account of Corinth was not relaxed, but rather increased, for Titus did not turn up there as he expected, to tell him the result of his mission. He, therefore, broke off the promising work at Troas, bade farewell to the converts, no doubt to their grief, and set off to meet Titus in Macedonia. The words are brief, but tell the Corinthians very effectively how little the Apostle was able to forget them, and how much depended to his mind on what he heard from them.

14-16. This jubilant outburst implies that the anxiety with regard to Corinth, by which the Apostle was possessed in the last verse, has been relieved. We know the circumstances only in part, but we can see that what has happened between the two verses is the meeting with Titus, of which we learn directly in chap. vii. Our verse sets up the theme which is pursued down to vi. 12, of the splendour of the Apostolic function, and the contrast with that splendour of the weak and defenceless persons of the Apostles.

In a magnificent figure Paul represents himself as by God's ordinance sharing, in his travels through the world, the triumph Christ is celebrating over all that has withstood his cause. He does not consider that the person led in triumph is exhibited as vanquished, and is going to his doom; on the contrary, he is a prominent instrument of the world-wide victory which is being brought to all men's knowledge. If he is vanquished, he is vanquished willingly, and is aiding with all his might his conqueror. The opposition at Corinth has ceased, and elsewhere he has been successful; he sees himself a central and decisive figure moving across the world, all eyes bent on him, the fate of multitudes depending on the reception they give him. As

θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὀσμὴν τῆς γνώσεως
15 αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ· ὅτι Χριστοῦ εὐωδία
16 ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς
μὲν ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν.
17 καὶ πρὸς ταῦτα τίς ἱκανός; οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ[1] καπη-
λεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας, ἀλλ' ὡς
ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

iii. 1–3. Now he is coming to Corinth, must he have a fresh introduction? It is quite unnecessary.

1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρῄζομεν ὥς τινες
2 συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; ἡ ἐπιστολὴ ἡμῶν

at a triumph the streets were filled with incense, the scent of which penetrated everywhere, so the knowledge of God[1] which he bears with him is held before the world so that all must take note of it.[2] That knowledge is no doubt a peculiar thing, it is committed specially to Paul, and consists, as we shall see (iv. 6), in a view of Christ's nature and work which all Christians did not share; which met in some with an enthusiastic welcome, in others with a deep repugnance. It is the sweet scent of Christ, of Christ truly known, as God has granted specially to Paul to know and declare him, that streams forth from him in his progress, and ascends, in different ways, to God. It is not sweet scent to all. There are those who are in the way to being saved, and those who are in the way to be lost (1 Cor. i. 18, 2 Cor. iv. 3). To which side men belong is settled apparently before the Gospel comes to them (Rom. ix. 22). When they hear the Gospel this appears. To some it is an odour of a deathly quality, condemning all their pride, making an end of their hope, and therefore strenuously resisted. To others it appears to be full of life, in itself and in what it leads to. The Apostle's progress through the world is thus in a way decisive of the fate of multitudes; never was anything so splendid, so momentous.

[1] The αὐτοῦ after γνώσεως must be taken of God, not Christ (cf. iv. 6).

[2] Wissowa writes to Lietzmann that the use of incense cannot be shown to have been a usual feature of a triumph; only of one triumph is it reported.

ii. 17–vi. 13. Defence of his Ministry.

It is necessary in order to understand the structure of the Epistle to introduce a division at this point. At vii. 5 the Apostle comes back to the same point in his narrative which he has reached here. Why does he not here go on at once to what he says in ch. vii., of the lively pleasure given him by Titus' report of the Corinthians, and of the satisfaction with which it enabled him to think of them? The reason lies in the lack of understanding they have shown of his person and of the character of his ministry. The following four chapters accordingly are personal and apologetic, though in a great style; and show the presence at Corinth of the charges and suspicions which are met directly in ch. x.-xiii. Ch. iii. is directed against a Jewish Gospel preached at Corinth which in this Epistle is briefly disposed of. The following chapters explain how the bearer of such a splendid message as Paul's can be so frail a person and the mark of so many calamities. In the end of ch. v. he delivers his message direct to the Corinthians, and in ch. vi. he throws himself, by a masterly sketch of his career, on their sympathies, then taking up his narrative at the point at which he leaves it here.

17. It naturally recurs to the Apostle

[1] λοιποί.

thanks be to God, who always leads us in triumph[1] in Christ
and causes to be known through us in every place the perfume
of the knowledge of him. For we are the sweet scent of 15
Christ for God, in the case of those who are being saved and
of those who are going to destruction. To the one we are an 16
odour from death for death, to the others an odour from life for
life. And who is adequate for this? For we are not like all 17
those people[2] who make a traffic of the word of God; nay it
is as it were from a single mind, it is, as it were from God,
that we speak—before God in Christ.

Are we to begin[3] to present ourselves afresh? or do we 1
require, as some do, letters of presentation to you or from
you? You are our letter, written on our hearts, recognized 2

that the rôle in which he represents himself is too great. The Corinthians at least have not of late been thinking of him in that light. Who can do justice to such a rôle? The answer is, We can. Compared with some others, at least, he is not wholly unfit for it—this he says at once before entering more deeply into the question of his fitness—he has at least the great qualification of sincerity. The charge of insincerity he has met already (i. 12), and he strikes the same note again, as if finally to dispose of it. He compares himself with 'the many,' or according to another reading 'other people,' who trade in the word of God; the notion of 'adulterating' it may also be present in the phrase employed, cf. iv. 2 where the charge of corrupting the word occurs. The false Apostles, deceitful workers of xi. 13 may be referred to (cf. Gal. also i. 7, vi. 12, 13); but if the text adopted is right the statement here is more general. His own motives and conduct seem to the Apostle to be entirely simple and direct; he does nothing but what is plainly laid upon him by God; he is acting in the presence of God who called and sent him, in the cause of Christ and under the direct inspiration of Christ. If he could deal with the word as it suited himself, it would be easier for him; but he is prevented from doing so. His preaching is from a single mind, from God.

iii. 1. By the coming of Titus and the news he brought, Paul feels the obstacles

[1] The word *θριαμβεύω* 'leads us in triumph' in this passage has been much discussed. The original and general meaning is to lead a conquered person exhibiting him to the public in one's triumph. The R.V. accordingly translates 'leads us in triumph' and evidence for this common sense of the word is now found in the papyri (Moulton and Milligan, *Expositor*, Seventh Series, No. 41, p. 473).

This meaning does not suit our passage, where the Apostle, passing from a minor to a major key, regards himself not as a conquered but as a prevailing person, invested with glory becoming his function. In later Greek the word was used in the loose sense, the notion of a triumph being no longer connected with it, of 'exhibit' or 'expose.' Most modern commentators consider that in our passage the rendering 'maketh us to triumph' (A.V., Augustine) must be accepted. See Lightfoot on Col. ii. 15, and the collections of passages in Heinrici and Lietzmann.

[2] Or, *the others*.

[3] As is shown in the notes, this rendering is required. I should like to read *ἀρχώμεθα* for *ἀρχόμεθα*, though the indicative may bear the deliberative sense. (Blass, *Gr.* p. 210.)

ὑμεῖς ἐστέ, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ
3 ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, φανερούμενοι ὅτι ἐστὲ
ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλαι
Ex. 31, 18 ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν
Jer. 31, 33 Ez. 36, 26 πλαξὶν[1] καρδίαις[2] σαρκίναις.

iii. 4–18. Paul's glorious ministry compared with that of Moses. All Christians have the new glory.

4 Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν·
5 οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν λογίσασθαί τι ὡς ἐξ ἑαυτῶν,
6 ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους
Jer. 31, 31 καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα

to be removed, which kept him away from Corinth, and is enabled to look forward to a visit to the Church there in the immediate future. But it has been said that he has no business at Corinth, that it lies outside his province (x. 14). He deals with this attack fully in chap. x., but he asks himself here, though perhaps not very seriously, whether before resuming his position at Corinth he should not present a new commission. Harnack, *Kirchenverfassung*, p. 19, says that an Apostle needed a new commission for each missionary journey; after the journey the commission was exhausted. For Paul, that may be doubted; he suggests here and v. 12, where also the question of this verse is answered, that on a former occasion he had introduced himself, and he can do so again if so advised. He knows of a system of introductory letters; there are people known to the Corinthians who have brought such letters, not necessarily from Jerusalem—they could be got at Corinth, and no doubt in any important place. Cf. Acts ix. 2, xiii. 1-3, Rom. xvi. 1, Gal. i. 1.

The Corinthians have forgotten him, or at least have sadly misconceived him; it may be necessary that he should remind them again what he has done, and what he is. But he begins gently.

2, 3. By a bold figure, drawn from famous passages of the Old Testament, and so flattering to the Corinthians that they could not criticize it, the Apostle shows how little need he has of such documents. The words are not without difficulty. If the Corinthians were the letter which the world could read, it could not well be written on the Apostle's heart, though he it was no doubt who published the message of it, to all men; the phrase 'tablets, hearts of flesh,' or, as another reading gives it, 'fleshly tablets of the heart,' is also awkward. The Apostle is not scrupulous as to the exact use of his figures, and often turns them round to serve another line of thought before he has done with them (cf. 1 Thess. v. 4-8). A strong rhetorical element, moreover, is present in this passage. As all can see, the Corinthians are a letter proceeding from Christ, and the Apostle drew it up; that is the kind of letter he has to do with. It is not like the letters of his opponents, a lifeless sheet marked with ink, but a living organism, instinct with the Spirit of God. It is not engraved on tablets of stone—how could the Spirit do that?—but on something that is living and feeling, hearts of flesh. As Jeremiah xxxi. 31 *sqq.* speaks of a covenant which is not a covenant, but a free grant by God of forgiveness and illumination, so here we have a letter which is not a letter, but a metaphorical expression for the living testimony the Church bears to the Apostle, and to Christ who sent him. Attempts we see have been made, as in Galatia, to bring the convert under the law of Moses. The tablets of stone, so out of keeping with the figure as worked out up to this point, refer to Exodus xxxi. 18,

[1] WH, App. p. 119, propose to omit πλαξίν. [2] καρδίας.

and read by all men, since it is evidently seen in you that you 3
are a letter of Christ, drawn up by us his servants, written not
with ink but with the Spirit of the living God, not on '**tablets
of stone**' but on (tablets which are [1]) '**hearts of flesh**'

But such confidence we do possess toward God through 4
Christ. Not that we are adequate of ourselves, to think out a 5
matter like that as from our own resources; our adequacy
is from God, who (not only fitted us for that but) also made 6
us adequate ministers of '**a new covenant,**' one not of letter,
but of spirit; for the letter kills but the spirit makes alive.

xxxii. 15, 16, where the two tables of the testimony are given to Moses, 'tables of stone written with the finger of God.' The Apostle already has before his mind the contrast of the letter and the spirit, the old covenant and the new, which he unfolds in ver. 6 *sqq.*, and has already defined his position, far above the need of formal introductions, as the organizer under Christ of a great living spiritual movement in the hearts of his converts. They could not contradict him.

4. It is a great thing to say; but Paul is confident that the spiritual movement he has set on foot at Corinth is a real one and proves his commission; he is not uneasy at his want of documents. He possesses this confidence towards God; it will bear to be brought before the eye of the All-Knowing; in his inner life with God, which is the most real and most determining part of his experience, and to which he so often appeals (cf. i. 12, 18, 23; iii. 4), he is assured that his Apostolic ministry is not based on any delusion, but on reality. This assurance is through Christ, *i.e.* it is not self-assumed; it is in working in the cause and carrying out the impulse Christ is always giving it, that he obtained this firm conviction and maintains it.

5. The next verse is at first sight obscure, but is not really so. His assurance of his Apostleship and of the peculiar knowledge of God given to him in it to proclaim (ii. 14), how did he come by it? His opponents said he made it up himself, it was a perversion, an adulteration of the word (iv. 2; 1 Thess. ii 3, 4), for which he was himself responsible. Here he denies that he could ever have done such a thing; he is not able, on his own initiative, by his own powers, to build up such a position for himself or to attain to such a view as that which is given him to declare. It is not by a work of thought, but by another way, that he became possessed of it. This does not preclude that he saw the logical process by which his view of truth could be arrived at and defended—his Epistles are full of this. But he was not conscious of the logic when the view first arose in his mind (cf. iv. 6; Gal. i. 12, 16). It was God who, by an act transcending human power, rendered him competent to be the minister of a new covenant. Much of the Christian preaching of that day was a preaching of an old covenant; of the law of Moses, of the promises to the seed of Abraham, of a Jewish Messiah. Paul felt himself divinely fitted to preach a new covenant, such as Jesus spoke of in the institution of the Supper, in which these things were

[1] Or, *fleshly tablets of the heart.*

7 ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. Εἰ δὲ ἡ διακονία τοῦ θανάτου
ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ
Ex. 34, 30 δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως
8 διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, πῶς οὐχὶ
9 μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; εἰ γὰρ τῇ διακονίᾳ[1]
τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς
10 δικαιοσύνης δόξῃ. καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν
11 τούτῳ τῷ μέρει ἕνεκεν τῆς ὑπερβαλλούσης δόξης· εἰ γὰρ τὸ
καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.
12 Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα, καὶ οὐ
13
Ex. 34, καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ
33, 35

superseded—a covenant not of letter (cf. Jerem. xxxi. 31 *sqq.*), *i.e.* of commandments written on tablets of stone, but of spirit. The view he preached could not be expressed in the old way of a written contract with so many formal demands and prohibitions, with corresponding threats and promises; it was a covenant which was no covenant, but the free communication of a divine impulse, freely welcomed and carried out in believing lives. Letter and spirit are not accordingly in this passage, as it has often been interpreted, the outer and the inner sides of the same divine message; it is not literal interpretation of the divine word that is condemned; they are the characteristics of two different messages. (In other passages, Rom. ii. 29, vii. 6, that view does appear.) It is characteristic of the letter that it kills (Rom. vii. 9, Gal. iii. 10); of the Spirit that it gives life (Rom. viii. 6, 10). The Spirit gives life in many ways; but these need not be spoken of here: only its difference from the letter is here thought of. Thus the Apostle vindicates his ministry—its origin, its nature, its effects. It is unlike any other, and places him in a position of unexampled honour. It has brought life to the Corinthians; they cannot want any further authentication of it.

7. In ver. 3 the Apostle speaks of having drawn up or ministered the letter of Christ, which the Corinthians are; and, ver. 6, he speaks of God having made him a competent minister of a new covenant. He goes on to speak of the ministry entrusted to him, comparing it with that of Moses, who 'ministered' the old covenant which is being exalted to the Corinthians, and showing that the task of setting forth the new covenant equals in splendour that of setting forth the old, and that it calls for the utmost frankness and openness. The argument proceeds on the narrative of Exodus xxxiv. 29, to which it adds various amplifications, arrived at, no doubt, in the Jewish schools.

What Moses had to promulgate was a system leading to death; it consisted of commandments written out and set forth as a divine requirement. But the letter kills; this is Paul's experience (Rom. vii. 9-11); he regards it as axiomatic. Moses' ministry, then, was a ministry of death, yet his discharge of it was accompanied with splendour, as the narrative in Exodus relates. His face shone so that the Israelites could not look at it. The statement in Exodus is that they were afraid to come near him. That glory was a fading one, the Apostle adds (a touch he is to make use of afterwards); yet it was there. If the ministry of death was so distinguished, does it not stand to reason, he goes on, that when the ministry of the Spirit takes place there shall be a glory about it too, indeed more glory? Compare with this argument from the fitness of things Rom. v. 15-19, where he contends that if it was according to God's will that sin and death should be universally propagated from Adam, it is 'much more' to be expected that grace and life shall be universally propagated from Jesus Christ.

9. The argument from the less to the greater in another aspect. By the old

[1] ἡ διακονία.

But if the ministry of death engraved in letters on stones 7
was invested with glory, so that the children of Israel could
not look at the face of Moses on account of the glory of his
face, which was passing away, then must not the ministry of 8
the Spirit be even to a greater degree invested with glory?
For if the ministry of condemnation was accompanied with 9
glory,[1] much more does the ministry of justification overflow
with glory. In fact, that which was in that case attended 10
with glory has in this regard no glory at all, on account of
the transcendent glory; for if that which was passing away 11
was surrounded with glory, much more glorious must that
be which is enduring. Having then such a hope, we use 12
great frankness, and not as **'Moses put a veil on his face'** to 13

dispensation God condemned men; by the new dispensation he justifies them. This is the end of all God's dealings with man in Christ (v. 21, Rom. viii. 1). Men were never justified before; what seemed to be a means for justification proved the opposite, and God may be expected to signalize the institution of the new covenant not less but more than that of the old. The light that shone on the old dispensation appears from this point of view to have gone out altogether,[1] as do the stars when the sun rises, so much more splendid is the Gospel than the law. The law which Moses promulgated was, moreover, a temporary thing; it was brought in for a temporary purpose, to be superseded by that which was final when the time came (Rom. v. 20, Gal. iii. 19). The glory fading on the face of Moses was a symbol of the passing away of the system he brought. The new covenant is God's ultimate arrangement; it will not pass away. The whole of its riches and splendours is not yet revealed, but in principle they are already given; though still hoping for righteousness we already have it. How natural, then, that those who announce this final, eternal dispensation should appear with some *éclat*.

Paul, then, must be not less distinguished than Moses; this is the extraordinary claim made by the Apostle in this passage. It is fitting that it should be so; the position in which his late exhilaration at the news from Corinth made him appear to his own eyes (ii. 14) shows that it is so in fact. To have set up a genuine and lasting spiritual movement in a society like the Church at Corinth is proof that it is so: for Moses produced no such result; the opposite was the result of what he did. And what is being done at Corinth is being done in other places also; mankind is passing through the preaching into the final stage of its history.

12. Cf. ver. 4. The Apostle has spoken confidently of the glory given to him as if he actually had it. Here he speaks of it as a hope, the glory is yet to be revealed (iv. 17); it is a thing that grows from one stage to another (ver. 18). When thought of as abiding it is future; yet as the agent of the new covenant he has it, and he acts, he now says, accordingly, as one who has only to declare what is told to him, who has nothing to hide, nothing to leave dark. This leads to a discussion of the difference between the old and the new covenants in respect of openness or concealment. We see here how little Paul was of a Jew when he wrote this letter; the passage is one which no one could like who had any reverence for the Jewish law or its lawgiver.

13. In ver. 7 the reason of the veil which Moses put on his face on descending from the Mount was that his face was too bright; here another reason is stated; that the brightness on his face

[1] ἐν τούτῳ τῷ μέρει is to be taken with οὐ δεδόξασται.

[1] *was a glorious thing.*

ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.
14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον
ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης
15 μένει, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται. ἀλλ' ἕως
σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν
Ex. 34, 34 16 αὐτῶν κεῖται· ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.
17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου,
Ex. 33, 18 34, 29 18 ἐλευθερία. ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν

was going out, and the Israelites were not to see that it faded. The Apostle quotes the words (Exodus xxxiv. 35), and says that he does not act in that way. There is nothing that is fading in the Gospel he preaches, and he needs not to employ any subterfuge. This no doubt is very insulting to Moses; but the sequel shows that the veil of Moses is only used here as a figure for the religious attitude of Paul's Jewish contemporaries. They and their Christian sympathizers at Corinth charge him with dealing in a Gospel which is wrapped up so that no one can understand it (iv. 3); he anticipates that charge here, and uses the figure of Moses and his veil to characterize the action of those who keep up the old covenant after the arrival of the new.

14. That the Israelites were so deceived, the Apostle goes on, was partly due to their own state of mind; if they had been alert they would have seen what was going on. But he is thinking[1] of the Jews of his own time and of the strange fact that the people to whom the Gospel first came did not receive it. It is a fixed conviction on his part that the unbelief of the Jews is due to a divine dispensation by which they were made blind to what was evident and deaf to what was clearly announced to them. See Romans x. 3, 4; xi. 7-9, where the same word is used of them as in this passage; cf. also Mark iv. 11, with my notes on that passage in *The Earliest Gospel*, and Acts xxviii. 25-28. To the Apostle the Old Covenant—the expression appears here for the first time, and stands both for the Jewish dispensation and for the books, *i.e.* the books of Moses, in which it is deposited—all speaks of Christ; God's Son was announced before by the prophets in the sacred writings (Rom. i. 2, xvi. 25, and *passim*); that the Jews should read the Old Covenant, *i.e.* the five books of Moses and not see it to be fulfilled in Christ shows that God has specially prevented them from seeing. Moses speaking to them in the law has still the veil on his face, for in Christ the glory has quite departed from the law: he is the end of the law, as a means of righteousness (Rom. x. 4). Paul must have in his eye those—and they were represented in Corinth as in Galatia and at Rome—who, like Peter, valued the law as a law, and not only as pointing to Christ. See Introd. pp. xxx, lviii. Paul presupposes a knowledge of the Old Testament on the part of his converts; that it was read at the meetings of his Churches is not clear. His demonstration to Peter (Gal. ii.) of the futility of keeping up two principles of salvation in the Church has echoes in all his Epistles, and nowhere more clearly than in this passage.

15. The veil is not lifted, on the contrary it continues to the time of writing. Had Paul expected the conversion of the Jews to Christ to take place, and seen the prospect deferred from year to year? So it would seem. In last verse the veil was on the reading, as if the law remained wrapped up in the linen cover in which it was laid away after use; here the veil is on the heart of the Jews, so does the Apostle turn about his figures. They cannot, will not see what their Scriptures really mean. The Apostle then sets up a text and turns it about from its meaning in the O.T. story. In Exodus xxxiv. 34, we read that 'when Moses went in before the Lord to speak to him, he took off the veil, till he came out.' What does that mean? the

[1] As the tenses show.

keep the children of Israel from beholding the end of a thing
which was passing away. But their minds were dulled; for 14
to the present day the same veil rests on the reading of the
Old Covenant and is not lifted; because in Christ it comes
to an end.[1] But to this very day when Moses is read, the 15
veil lies upon their heart; but **'when there is a turning to** 16
the Lord the veil is taken away.' Now the Lord is the Spirit; 17
but where the Spirit of the Lord is, there is liberty. But we 18
all with unveiled face reflecting as a mirror **'the glory of the**

Apostle seems to ask. It means that when attention is turned from the law to the Lord, *i.e.* to Christ, then misunderstanding has an end. The law is understood, glory shines unobstructed where the true glory is. The removal of the veil takes place in the case of the believer as in the story of Moses. By whom it is taken away is not said. The Greek word would allow the sense that in turning to the Lord the believer himself takes off the veil, as Moses did, or that the Lord removes it. The general rendering given above is more probable. The Apostle states a fact of his own experience; when he became a Christian, the meaning of the Old Testament became clear to him, as it had never been before. If the Corinthians have not felt this, it is time they did.

17. This verse appears at first sight to be a parenthesis; it interrupts the argument about the light and the veil, which is taken up again in ver. 18. But ver. 17 shows that the nature of the Lord to whom the Christian turns at his conversion, explains the illumination which takes place when one turns to him, and is quite in place here. The Lord is not flesh; He does not dwell in the letter. The service of a law is humiliating and deadening (ver. 6) but the service of a being who is spirit consists in being inspired by him, and is without any sense of restraint. The identification of the Lord with the spirit, *i.e.* the spirit known to Christians by the effects he produced in them (1 Cor. xii.) is more bluntly expressed here than elsewhere in Paul, but it is present also in other passages (cf. 1 Cor. xv. 45, vi. 17, xii. 12, Rom. viii. 9-11, i. 4), and forms the vital difference between his Gospel and that of the Eastern Churches. Christ is to Paul not a man who has died and is present to the Church mainly by his words which are remembered, but a divinity, capable of being in every place at once, and of inspiring all hearts. To turn in faith to such a personage is at once to escape from mental bondage and to be quite free (cf. Gal. v. 18). The bearing of this verse on the argument in hand is, of course, in the word freedom. Ver. 12, the Apostle speaks of the frankness he can exercise, as Moses could not. The system of the law, he suggests, is one of veils, of reservations and inconsistencies. Those within the Church who keep up the law by the side of the Gospel, cannot treat the Gospel aright, but must adulterate it. But when one turns to the Lord, the divine person who manifests himself in the Church as the Spirit, and takes him for one's only master and authority, then freedom, frankness, sincerity. The transition which took place in the Gospel from regulation by an authority outside, to inspiration by a person who has access to the heart, is nowhere more plainly stated than here, but cf. Rom. viii. 14-16.

Dr. Hort suggests an emendation in the end of this verse (κύριον for κυρίου), which gives us 'where the Spirit is Lord,' or authority. No doubt it is awkward to read first of the Lord's being the Spirit and then of the Spirit of the Lord, who is the Spirit. "The Spirit of the Lord" is a phrase used in the Church of the first age (Phil. i. 19, Rom. viii. 9).

18. The Apostle draws his conclusion

[1] Another punctuation yields the sense, '*reading of the whole Covenant; it not being disclosed (to them) that it comes to an end in Christ.*' This is possible in grammar, but as a rendering of the words less accurate.

κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

iv. 1–6. Paul's action as an Apostle is of a piece with the clearness and brightness of his message, communicated to him by God's illuminating act.

1 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ
2 ἐγκακοῦμεν, ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάντες ἑαυτοὺς πρὸς
3 πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν

of the argument about the light and the veil. What he here states is his experience, and, he politely suggests, that of his converts. He tells us also how the enlightenment came to him at first, and how it abides with him. The triumph of ii. 14 was one of outward success, of one who felt himself to be prevailing. Here he speaks of a glory which came to him in his inner experience. He does not speak here, as he will do a few verses further on (iv. 6), in the past tense, yet the terms in this verse and in that one are so similar that we must take them to refer to the same part of his life. He and those like him have been allowed to have an unobstructed vision of the glory of the Lord (*i.e.* of Jesus Christ). That no doubt was the case with Moses also; he saw God when he went up to the mount, and the glory of God remained on his face. But he afterwards put on a veil, for whatever reason: Paul has not done that. In his case the vision did not fade, but is continuous. The glory of the Lord shone full upon him, as on a mirror which receives the unobstructed impression of what confronts it; it still shines upon him. The effect is that the brightness he sees in Christ takes up its abode in him too. With Moses the brightness faded, but with him it increases, making him more like the luminous figure he saw at his conversion, as he grows from stage to stage of spirituality and luminosity, and is prepared, when the time comes, to dwell altogether in light, as Christ does. This is the effect that might be expected from close intercourse with such a being; if one dwells beside the Lord, who is the Spirit, he will be changed in that way, as Rom. viii. 11 also declares.

One seeking to draw a portrait of Paul should be guided by this verse. It brings before us the pale, eager Jew, whose eyes, once fixed on the figure of Jesus which appeared to him in heavenly radiance, have never ceased to gaze on that object, and who is growing like that person, always with him, thinner perhaps in flesh, yet brighter in mind from year to year. Cf. Rom. viii. 18, 29, 1 Cor. xv. 44, 49-54, Phil. iii. 21.

This application of the image of a mirror to the intercourse between the human spirit and its divine object may not have been new to Paul's converts. Compare the thirteenth Ode of Solomon: "Behold! the Lord is our mirror: open the eyes and see them in him; and learn the manner of your face; and tell forth praises to his Spirit; and wipe off the filth from your face, and love his holiness and clothe yourselves therewith; and be without stain at all times before him" (Harris's translation). In the Ode the mirror is the Lord, in Paul the spirit of the believer; in both there is assimilation of the believer to the Lord. The Corinthians would take this passage as a warning against the mistake of men, which it was sought to repeat in their experience. They would wish to be free from the letter,

Lord' are transformed into the same image from glory to glory as from the Lord the Spirit.

Therefore, having this ministry, as we have been the objects 1
of such compassion, we do not bring a faint heart to it, but 2
have renounced, once for all, underhand and shameful courses,
and do not '*deal in roguery*' nor '*adulterate the word of God,*'
but openly declare the truth and so recommend ourselves to
every man's conscience before God. But if our '*Gospel*' be '*veiled*' 3

and to let the light of the Lord, the Spirit, shine on them and prepare them also for his coming.

iv. 1. The Apostle comes back to his own case. The comparison with Moses is still at work in this verse. Moses received a ministry from God, but by his veil he kept his message from going freely out; he showed weakness in his trust. The Apostle's policy is different. He has a ministry, the glory and the liberality of which he has described. He is not self-appointed to it, nor did he deserve to stand where he does, it is of God's mercy (cf. 1 Cor. xv. 9, 10; Gal. i. 15; 1 Thess. ii. 4), and mercy calls for devotion in return. He is true, therefore, to the trust, and acts as the unwavering spokesman of a system full of light and freedom.

2. The following phrases are difficult to realize. They indicate apparently the various methods by which such a trust might conceivably be discharged. On the one side there was the path of compromise which he abjured. Veils might be spread over what might give offence—no doubt a shameful course—(1 Cor. i. 22, 23); one might adopt the ordinary methods of a travelling teacher, receive fees and otherwise exploit the churches; one might make concessions to other ways of presenting the Gospel, preach a Christ according to the flesh as well as the glorious Christ in heaven (v. 16, Gal. i. 10), preach circumcision at least in some cases (Gal. v. 11), allow the authority of Jerusalem, and the validity of the old law, etc., etc. Such courses, the Apostle suggests, were possible to him. He was charged with stooping to some of them (1 Thess. ii. 3); that he believed certain other Christian teachers to employ them, we know well. But instead of these methods he says he practises the simple plan of declaring to others the truth which has been shown to him, and leaving it to their conscience before God to recognize and welcome it. When he speaks of 'the truth' he means his own Gospel, of which he goes on to speak in the next verse, the Gospel which consisted in that view of Christ as a glorious heavenly being, which had been specially impressed on his mind. This, with all its necessary consequences, he thought God had chosen him to place clearly before others. It is thus that he recommends himself (iii. 1) to them; he uses no other arts or inducements than the solemn and affectionate exhibition of the truth, leaving each individual conscience to decide with regard to it.

3. The message, described in last verse as 'the truth,' might have been faithfully delivered by Paul, but was it not a dark saying, a thing one could not believe because one could not understand it? Paul allows that it does appear in this light to some; to them he no doubt does appear as one who makes use of a veil to keep others from knowing the truth of the message. If it is so, he says, the fault is to be found on their side, not on his. As they do not recognize the truth, they must be among those who are on the way to destruction, in whom the savour of Christ, proceeding from the Apostle

4 κεκαλυμμένον, ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ
νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ
5 εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. οὐ
γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς
Gen. 1, 3 6 δὲ δούλους ὑμῶν διὰ Ἰησοῦν.[1] ὅτι ὁ θεὸς ὁ εἰπών· ἐκ σκότους
φῶς λάμψει ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν
τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ.

iv. 7–12. The alternations of the life and death of which Paul's experience is made up: how it is to be interpreted.

7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα
8 ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν. ἐν παντὶ

(ii. 15), is not a thing of life but a thing of death. Their minds would naturally have been capable of understanding his message and accepting it, but they are an example of the method the ruler of this age adopts to prevent the truth from being received. He blinds the intellects of those who are not to be saved. Their unbelief is the result of this action of the devil on them, but they are called unbelievers before it—that is their fate. The power of evil is concentrated here in a single figure, the prince of this age; Paul generally thinks of a plurality of powers hostile to God (1 Cor. ii. 6, Rom. viii. 38, Col. ii. 15, etc.).

Those spoken of in this somewhat dreadful way are persons who have heard Paul's Gospel, and have declined it on account of its obscurity. They appear to be Christians, and in their own eyes are judges of the mode in which the Gospel should be set forth. What they have refused to entertain is the doctrine that the glory of Christ, as Paul and others had seen it, showed his true nature. This doctrine is of a nature to illuminate, the Apostle says. One who accepted the view that Christ was now a divine being, living as God does in radiance and freedom, able to enter men's hearts and to direct human affairs, would find everything grow clear; he would understand what the man Jesus had been, what was the meaning of the cross, how the law was left behind, how liberty was the heritage of every man in Christ, and no restraint left but that of love. But the people Paul is speaking of could not accept this teaching. If they were Jews, it was difficult for them to take in how one who had been a man on the earth could be a God, and if this was not accepted all the other Pauline doctrines remained incredible, a tangle of paradoxes and indiscretions. The verse shows very clearly how the whole of Paul's thought hinged on his doctrine of Christ's divinity, and how that doctrine was based in his mind on the bright vision of the Saviour. He had seen Christ to be an image of God; this was his Gospel, which those who had perhaps seen the human Jesus, a being without such a glory as Paul spoke of, and lived on the memory of his blameless life as a Jew among Jews, and of his pure commandments, could not receive. That he himself, although a Jew, found his way to this Gospel is one of the great marvels of history.

5. It is a great claim the Apostle makes when he speaks of the Gospel he preaches as 'the truth' and suggests that in his experience alone that view of Christ has come to the light on the acceptance of which every man's salvation depended. He might easily appear to be an egotist who set up his private opinion about Christ against that of other Christians, and indeed of the Church, and was so ready to assert himself and to call on every one to follow him. Against such a charge, which may well have been made at Corinth, the Apostle can only appeal to his own

[1] Ἰησοῦ.

it is veiled for those who are on the way to destruction, in 4
whose case the God of this world has blinded their mental
processes, unbelievers as they are, so that they should not see
the illumination of the Gospel of the glory of Christ, who is
the image of God. For we do not proclaim ourselves, but 5
Christ Jesus as Lord, and ourselves your servants on account
of Jesus.[1] For God, who said, '**Out of darkness light shall** 6
shine,' he made it shine in our hearts to light up the know-
ledge of the glory of God in the face of Christ.

But we hold this treasure in earthen vessels that the super- 7
lativeness of the power may be God's own and not from us.

conscience and feeling. In delivering his message he feels Christ Jesus to be everything, himself nothing, himself far less than those whom he addresses, their slave, in fact, who has no function but to serve them, and is striving to do so, his own relation to Jesus leaving him no choice. For Jesus' sake he acts thus; here he speaks of the Master by his name, which all used whatever more they believed or said about him. All know Jesus to be such a one that his servant must act in the way here described. When he speaks of preaching Christ Jesus as Lord he does not mean that others did not give Jesus that title. All Christians gave it to him. But to Paul this office and title swallowed up all the other characteristics of Jesus more than it did with the Christians of the East. His lordship was the essential fact about him (Phil. ii. 11, 1 Cor. viii. 6). He is to be thought of as a man no longer.

6. Of such transcendent importance, indeed, is the view it is given to Paul to announce, that he has no choice but to declare it, however he may appear in doing so. Light has been created in his heart. The face of Christ Jesus has shone upon him, he has learned that Christ is the image of God, that it is the glory of God, no less, which shines from the face of Christ. And what he has seen is the beginning of the illumination of the world by the knowledge, not before communicated, of what God is. The true knowledge of God has come, reflected from the face of Christ by the revelation given to his Apostle. This illumination is comparable to the first giving of light. It is not only for himself, but for the world; it was ordained by God to take place when it pleased him. The Apostle spoke of himself (ii. 14) as the centre of the odour of the new knowledge of God; here he is the transmitter of the light of the new knowledge; cf. Gal. i. 15. He fills a function of transcendent importance for the world. From the manner in which the light is received which has thus dawned on the world through him, the most serious consequences may be drawn as to those who welcome it and those who are blind to it.

iv. 7–v. 10. The Paradoxical Contrast between what Paul knows himself to be, and his Outward Experience and Appearance.

The passage on which we now enter (iv. 7–v. 10) about the Apostle's sufferings and weakness, his dangers, his sense of the nearness of death, his anxious outlook to what death will mean for him; and on the other hand the power which is in him for recovery from every trial, and which enables him to face the worst with calmness and hope, is one of the most powerful in his writings. It reflects the terrible struggle through which he had lately passed (i. 8-11), and expresses the solemn thoughts then suggested to him. It also tells us not obscurely of

[1] *through Jesus.*

θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξ-
9 απορούμενοι, διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλ-
10 λόμενοι ἀλλ' οὐκ ἀπολλύμενοι. πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ
ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ
11 σώματι ἡμῶν φανερωθῇ. ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον
παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ
12 ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ
δὲ ζωὴ ἐν ὑμῖν.

iv. 13.–v. 9. What if his trials should make an end of him? In that case too he is well provided for.

13 Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμ-
Ps. 116, 10 μένον· **ἐπίστευσα, διὸ**[1] **ἐλάλησα,** καὶ ἡμεῖς πιστεύομεν, διὸ καὶ

the interpretation his critics had put on his sufferings and extremities. He felt himself impelled to interpret them in a different and a nobler way.

7. The treasure in earthen vessels (Isa. lxiv. 8, Lam. iv. 2) is the illumination which streams out from the Apostle to the world; the majesty of the message is in strange contrast with the weak and buffeted and fragile person of the messenger. In this there is a divine intention. No one would think that so infirm a person could speak a word that is to have such effect; all must judge that it is not the Apostle who carries out this wonder, but that it is God who is doing it. That the word as the Apostle preaches it is not only a word, but a mighty act of God, he declares in the First Epistle (i. 18–ii. 5); no man could of himself do so much; least of all one like the Apostle.

8. In these telling antitheses, which are metrical and might be printed strophically, the Apostle expresses first the incessant trials he is exposed to; at every point he meets with attacks which it seems impossible that he should override, and he is not insensible to them; he feels again and again that the last has come. But on the other hand there is as constant a recovery, so that he is not overborne. The figures, which are those of a struggle, are no doubt in part rhetorical, and not to be too etymologically interpreted, as if each referred to a special phase of his experience. That he is weak and subjected to constant trials, and yet that he is able each time to lift up his head, and to conceive fresh hopes, this is what he means.

10. The Apostle's experience, as he finds himself again and again at the point of death, again and again brought back from death to life, is not surprising; it is what must be expected by one so closely linked to the Saviour, the crucified and risen Christ, as he is. As the Saviour is a divine being, the experience he went through is for his followers of an eternal nature. The Saviour being the Spirit, each phase of his career is reproduced in the life of his follower, who is inspired by him, and repeated there again and again. The Apostle carries about with him not only in his mind as an idea, but in his personal fortunes, in his body as a real process, the bearing to death of Jesus. He is not dead yet, but the killing is going on in him. His identification with Messiah's sufferings (i. 5, 7) is thus real and objective; and when the danger is over and life and hope come back, it is the resurrection of Jesus that is to be seen in him, not only ideally and sentimentally, but in his person, in the concrete, outward events that befall him, time after time, till his whole life is of this texture (1 Cor. xv. 31). The claim made in this verse savours at first sight of presumption; how could the divine

[1] add καί.

At every point we are hard put to it but not reduced to 8
extremity, perplexed but not in despair, persecuted but not 9
forsaken, borne down but not destroyed. Always bearing 10
about in our body the killing of Jesus, that the life also of
Jesus might be made manifest in our body. This is the case 11
with us without intermission; we are living and yet we are
always being given over to death on account of Jesus, in
order that the life also of Jesus might be clearly exhibited
in our mortal flesh. So that death works in us, but life in 12
you.

But having the same spirit of faith as that spoken of in 13
the text of Scripture, '**I believed, therefore** (too) **I spoke**,' we

drama of the cross and resurrection repeat itself in things which happen to the messenger? But the verse has an apologetic side; it is to give a worthier interpretation of the incessant calamities of the Apostle than that which some of the Corinthians gave. It is an essential part of Pauline doctrine that only in the cross is there any hope or safety; the Christian must know the sufferings of Christ, and the resurrection of Christ is their necessary counterpart. What is strange here is the association of the outward events of a human life with the cross and resurrection. See note on i. 5; also the *στίγματα* *Ἰησοῦ* of Gal. vi. 17; also Rom. viii. 17, 36. Note the use of the personal name, Jesus, in this and the succeeding verse, as in ver. 5 (see note there). It was the historical human Jesus who suffered and rose again, as every one knows.

11. This verse, almost the same as the last, brings out more strongly the strangeness of the spectacle his person affords to all beholders, the striking exhibition which takes place in him, as he passes from one mortal danger to another, of the death and the resurrection of his divine master. He is still living, but his life is a constant succession of deaths; and this takes place not as the Corinthians think, on account of his recklessness or because God has abandoned him, but on account of Jesus. Men are to infer as they see him, again and again given over to death, again and again escaping from the danger and emitting a wonderful intellectual and spiritual energy, that it is Jesus in him who gives this wonderful exhibition of death in life, life in death. It is not his own life that is displayed when the danger passes; his mortal flesh never could suffice to give forth such power. It is the life of Jesus that proclaims itself in the Apostle's dying flesh. Cf. vi. 9, Gal. ii. 20.

12. In this strange exhibition the Apostle has the suffering to bear, his is the danger, the withdrawal of hope, the anguish; the Corinthians, quite safe, reap all the fruit of what he goes through, theirs the comfort (i. 4), the assurance that all is gained for them, that they are rich, that they are free. It is for the good of the Corinthians, not because God's face is turned away from him, that he goes through so much. His physical force is failing, though the Corinthians derive so much benefit from him. This is worked out in the next verse, and it is not necessary to take these words as satirical, as 1 Cor. iv. 10. This Epistle, so far as we have gone, is in a gentler key than 1 Cor.

13-14. The Apostle here passes to the thought that he might not only be in danger, but might die altogether in one of his encounters. Would death working in him in that case separate him from the Corinthians who were living? He had assured the Thessalonians (1 Thess. iv. 15) that death could have no such effect, that the dead in Christ would rise first to take their part in the Parousia. He himself expected to remain alive till that event (1 Cor. xv.

14 λαλοῦμεν, εἰδότες ὅτι ὁ ἐγείρας Ἰησοῦν[1] καὶ ἡμᾶς σὺν Ἰησοῦ
15 ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ
χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ
16 εἰς τὴν δόξαν τοῦ θεοῦ. Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω
ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται
17 ἡμέρᾳ καὶ ἡμέρᾳ. τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως
ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργά-
18 ζεται ἡμῖν· μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ
βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα
αἰώνια.

51, 52). But death might carry him off before it came; he felt in the crisis in Asia (i. 9) that it might well be so. That is the point he introduces here by a quotation from the Old Testament. He introduces it somewhat solemnly; there is Scripture for what he is going to say, and he would not say it if it did not spring from a deep spiritual assurance. The verse he quotes (Psa. cxvi. 10) comes after the Psalmist's confident declaration that God had delivered him from great trouble, and that he was to go on living in this world. The exact original meaning of the words quoted is uncertain; the R.V. gives 'I believe for I will speak,' but on the margin, 'I believed when I spake thus.' What Paul takes the Psalmist to have meant is that his continuing in life was a thing he could not know for certain, but that faith made him think he would, and that therefore he spoke as he did. 'I also,' Paul says, 'have that spirit of faith; to all appearances I was about to die on the occasion mentioned in Asia; and it has looked so at other times,' but Paul's faith emboldens him also to declare that he will not die but live. The words which follow, however, express more than the conviction that he will be saved from danger and will continue his life in this world. They say that in the event of his death God, who raised up Jesus from the dead, will raise him up also, will unite him with the still living Corinthians, and cause him to stand with them before Christ's judgment seat. He will be raised, *i.e.* when Christ comes; he will be one of those fallen asleep (1 Thess. iv. 14), whom God will bring with Jesus at his coming. The energy of his faith has thus led him to the hope which ordinary Christian belief did not as yet supply, of an individual resurrection. The presentation along with the Corinthians at Christ's judgment seat implies apparently that they will all be saved; but in this Epistle (v. 10), as Gal. vi. 8, Paul also speaks of an individual judgment which may fall out differently in different cases.

15. The sentiment is the same as that in i. 11, where also the Apostle claims that everything that happens to him bears on his converts and is sent to him on their account, and sketches the great act of thanksgiving which rises from an enlarging circle of those interested, for the divine grace of the Apostle's deliverance. The verse might seem not to be in place here. The preceding verse spoke of the Apostle's resurrection, should he die in one of the attacks made on him; this verse speaks of a thanksgiving which must be (cf. i. 10, 11) for his rescue. It cannot be for the resurrection he expects; it is the Church as now constituted that is to give thanks for it. But the same rapid alternation of the prospect of death with that of rescue is seen in chap. i.; we must assume that now one of the two possible events, and now the other, stood before his mind as that which was to take place. The great end of the deliverance and the thanksgiving is the glory of God, not the triumph of the Apostle.

16. In ver. 1 the Apostle says he is not faint-hearted; and here he says the same. In the former case he means, as we saw, that he does not stoop to

[1] τὸν κύριον Ἰησοῦν.

also believe, therefore too we speak, knowing that he who 14
raised up Jesus[1] will raise up us also with Jesus and present
us with you. For it all takes place on your account that 15
the grace may increase through the greater number (of
participants) and swell the thanksgiving, to God's glory.
Therefore we do not bear a faint heart, but even if our 16
outer man wears out, yet, on the other hand, our inner man
is renewed day by day. For our light affliction of the present 17
moment is operating for us, beyond measure and all expecta-
tion, a weight of glory for eternity; while we do not regard 18
the things which are seen but those which are not seen, for
what is seen is temporary, but what is not seen eternal.

vulgar methods in his Apostleship; here he means that his spirit is not overwhelmed by all the buffetings he meets with. The hope of being raised again with Jesus saves him from any such weakness; so does the thought of his churches praising God for his rescue. The buffetings have an effect, no doubt, on his outward man, that part of his person on which they act, and which in its desires and feelings reacts against them. No human frame could stand what his has to endure; he feels his powers giving way under it all; so far the forces that are against him are having the advantage. But this waste is more than made good by the inner reinforcement that comes to him not only occasionally, but from day to day in his inner man, in the citadel of his person, where illumination comes to him and where the Spirit acts on him (iii. 18). The antithesis of the outer and inner man belongs to Plato; but it was a commonplace in Paul's time, and he uses it in his own way. The view, met elsewhere, is intimated here that the nature the believer is to wear in the life beyond is already by some psycho-physical process being formed in him. This is carried further in the following verse, and worked out in the next chapter.

17. The process which is going on in him, as he struggles with adversity, is further indicated. He has the secret of the martyr, who sees what his executioners cannot see. The balanced antitheses, as all the commentators from Chrysostom have seen, are finely chosen and very effective: the light affliction (!) contrasted with the weight of glory, the moment with eternity, the seen with the unseen; and the difference is made far greater than these contrasts suggest by the added phrase, 'in a superlative degree, to a superlative result.' What kind of existence the Apostle looked forward to in the future, he nowhere ventures to define. It is something that eye has not seen nor ear heard nor heart conceived (1 Cor. ii. 9). God has called believers to his kingdom and glory (1 Thess. ii. 12, Rom. v. 2); there is glory to be revealed in them, with which the sufferings of the present are not to be compared (Rom. viii. 18). The sufferings themselves are bringing about a result very different from what appears. It is not only that the future will compensate for them; they are helping to make the believer what he will be in the state on which he is soon to enter.

The glory he anticipates would be reached when Christ came and opened the kingdom, and Christians who had died would be raised to take their part in it. A preparation for it was going on in those who knew the glory of Christ and had his Spirit (iii. 18, Rom. viii. 10, 11). It is when one is most depressed outwardly that this hope shines most brightly, by which the Christian is saved. To the early Christians the promises of the Beatitudes were thus fulfilled. By believing in the future world which they could not see, they made it their own, and entered on the life which belongs to it.

[1] *the Lord Jesus.*

v. 1–10. What is to happen to the Apostle if he succumbs to his trials; two views.

1 Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ,
οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς
2 οὐρανοῖς. καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ
3 ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· εἴ γε καὶ ἐνδυσάμενοι οὐ
4 γυμνοὶ εὑρεθησόμεθα. καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν
βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα

1. The Apostle nowhere enters into detail with regard to the existence of the future; but there is one point as to which he felt himself driven to define his belief, as the very possibility of an existence after death depended on it. If, as he and all his fellow-Christians believed, the life of the future was to be quite different from this one, a life in glory, in which they should be like Christ, free from all earthly and physical trammels—this is implied in the saying (1 Thess. ii. 12) that God has called us to his kingdom and glory —that life must be led in some organism, some body (1 Cor. xv. 35 *sq.*). In his earliest declaration as to the passage of believers from the present existence to that of the future (1 Thess. iv. 15 *sq.*) he does not deal with this problem, but simply states that at the Parousia the believers who died before the event will be raised, and those who are living be caught up along with them to meet the Lord in the air, and to be ever with him. In 1 Cor. xv. he propounds his doctrine of the spiritual body in which the life of the kingdom will be led. When Christ comes, this new mode of existence will appear. Both those who have died and those whom the great event finds still living will undergo the great change which will enable them to live with Christ for ever. A body spiritual, incorruptible, immortal, will be given them in place of their present earthly, dying, perishing body. In 1 Cor. xv. Paul expects that he will not die before that event, but be alive when Christ comes. In the passage before us he is doubtful on that point. The dangers spoken of (i. 8-10, iv. 13, 14, see notes on these passages) had made him see that he might die before Christ came. In that case he had put his hope in God who raises the dead; he had attained the conviction and makes bold to utter it (iv. 13) that God would raise him up along with Jesus and enable him to appear by the side of his converts at Christ's coming. But would he be separated from Christ till then? Would he be in the condition of a spirit which has no body, till the great day came when the living and the dead should be invested with the spiritual body of the future? Would the advance already begun in him towards the glory which made up for all his sufferings, be arrested for an indefinite period? That is the question here before him.

'For we know' he says: it is a knowledge special to himself, as are the conviction and the utterance of iv. 13, or, at most, to himself and his immediate associates; it is not a commonplace among believers. What he knows is that in the case of the earthly frame going to pieces in which he had his life—(the word does not mean tent; it is not the tentmaker using the language of his calling (*pace* Deissmann, *Paulus*, p. 43); it is a common Greek expression for the human body)—he has a dwelling which God gives him, and in which his life will be continued. He does not say that he will get it at once, before Christ comes; he has it, but he has it in heaven, it is being kept for him. It is a dwelling not made with hands, *i.e.* not belonging to this material, perishing state of things, but made by God, of transcendent texture. It is eternal, belongs to the higher order of the future; it exists for him in the eternal storehouses (*vid.* Test. Levi, ii., iii.). In thus holding out to the martyr the assurance of a celestial vestment, God, for it is his gift, rewards him with the weight of glory spoken of iv. 17.

2, 3. That groanings took place at the Christian meetings, that they had reference to the development of the

For we know that if this earthly frame in which we dwell 1
is taken down, we have a building from God, a house not
made with hands, eternal, in the heavens. For this indeed is 2
the subject of the groanings which we utter; we are earnestly
bent on putting on over (our present frame) our house which
is from heaven, assured that when we have put it on, we 3
shall not be found naked. Indeed we do groan, we who 4
are in the 'frame,' from the anxiety that rests on us; since
we desire not to get this frame put off, but to put on the
other over it, that **'the mortal might be swallowed up'** by

Christian hope, and that those present could not always interpret their meaning, we learn from Rom. viii. 26. The desires and aspirations implied in belonging to Christ and looking for his coming were complex and profound, and could not at once grow clear. The Apostle tells us what was at least one subject of his own personal groanings. The figure is changed; he speaks not of a house but of a vesture. He is eager not only to put on his heavenly tenement, but to put it on over the earthly frame, *i.e.* to get it as his upper covering (cf. 1 Cor. xv. 53). This could only be if the earthly frame was still there; if he dies before the Parousia, when the house from heaven will be given him, he will be naked—the earthly body used up and the heavenly not yet there. The point is, therefore, that the heavenly body may arrive before the earthly one has gone to pieces; *i.e.* that the coming of Christ may take place while he is still alive. It is common to Hebrew and to earlier Greek thought that disembodied spirits are under the earth, and that they are without any strength or power to take part in the life that goes on in any region of the universe. The spirit without a body, or 'naked,' as the Apostle says, cannot do or know anything; and a Christian in that condition, should it so take place, would be separated from Christ, and could neither do anything for him, nor receive anything from him, till the day of the great miracle arrived and the dead in Christ were raised first. Against this fate the Apostle's soul reacted energetically.

A Jew could scarcely place himself in the position of later Greek thought, which regarded the body as a hindrance to the higher life, and death as a liberation of the spirit from that which had impeded its efforts and an introduction to the free existence of the unencumbered personality. To the Jew a body was necessary for any effective life; the Apostle looks for the salvation of the body as well as the spirit (1 Thess. v. 23). The body is a sacred thing; not the body of flesh and blood which cannot enter on the kingdom, but the frame in which personal continuity is maintained. If one has no body, then one is naked—separated from life, from Christ.

For passages showing 'nakedness' to have been a familiar expression with the Greeks for the bodiless state of the soul, see Heinrici and Lietzmann.

4. This verse does not add anything to what precedes. If the Christian dies before the Lord comes, he will have to 'put off' his present frame, and will have before him a period without a body, of nakedness: if the Lord's coming finds him still living, he will have to 'put on over,' the spiritual body over the present one, which will be absorbed in it (cf. 'we shall be changed,' 1 Cor. xv. 52), nothing remaining that is mortal. The Christian therefore sighs with longing that the Lord may come, and that he may be spared that nakedness; that the earthly frame may be got rid of by life, not by death (Isa. xxv. 8, 1 Cor. xv. 54).

It has been thought by many commentators that in this passage the

Isa. 25, 8 5 καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατεργασάμενος ἡμᾶς
εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.
6 θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι
7 ἐκδημοῦμεν ἀπὸ τοῦ κυρίου· διὰ πίστεως γὰρ περιπατοῦμεν, οὐ
8 διὰ εἴδους· θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ
9 σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον. διὸ καὶ φιλοτιμούμεθα,
10 εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες εὐάρεστοι αὐτῷ εἶναι. τοὺς
γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ
Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ
ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

Apostle advances on his earlier teaching, that departed believers will be raised to life at the Parousia, to the faith that the spiritual body will be given him at once when he dies, and that for him at least there will be no bodiless interval. But his words do not bear this interpretation.

5. The putting on of the eternal habitation over the frail and dying body is the end God has had in view with the Christian since his conversion. In i. 21 the Apostle attributes to God himself the identification with Christ, the baptism and the reception of the Spirit, with which the Christian life began; here more comprehensively it is God, the Supreme Actor and Source of good, who has led Paul and the brethren forward to the bold position that they begin in this life the life of eternity, and receive the equipment for it. On the Spirit as the earnest of the great things the Christian has to look for, see i. 21. Rom. v. 5, viii. 11. The presence of the Spirit with the Christian prepares him by an inner process, not further explained, for the life of the future (cf. Phil. iii. 21 and 2 Cor. iii. 18). In this activity of the Spirit we do not think of its action in the gifts, the speaking with tongues and prophesying, so much as of the assurance it brings of God's love (Rom. v. 5); of its witness that one is God's child and heir (Gal. iv. 6, Rom. viii. 16, 17); of its assistance in prayer (Rom. viii. 26); of the fruits it produces in the life of the saints (Gal. v. 22). The presence of the Spirit does not make the groaning to cease for the speedy coming of Christ and the transcendent changes and blessings of the future—indeed it may produce a contrary effect—but warrants confidence that he who gave the Spirit is preparing the believer thereby for the entirely spiritual existence of the future.

6-8. Another view here appears of what takes place at death, if it happens before the Parousia—a view not dominated, like that of which we have been speaking, by old-world beliefs, but dictated by natural feeling. In what follows the disturbing notion of the bodiless middle state is put aside, and death ceases altogether to be formidable. Having the earnest of the Spirit, the Apostle is secure in any case (always) and need not be anxious. What is certain is that life in the body is an exile from the true life; the eternal things which are not seen are real, the things which are seen a fleeting semblance only (iv. 18, 1 Cor. xiii. 12). The Christian is not guided by semblances, but by faith. In death one goes to the reality, separation from the Lord is at an end, one is in the same world with him. This view occurs also Phil. i. 23, where Paul speaks of departing to be with the Lord, which is far better. He makes no attempt here to adjust it to the view which goes before. On the one hand, the longing for the Parousia and the demand of the heart that one should not die before it comes, are a strong and legitimate form of Christian feeling; on the other, faith overleaps every barrier and assures the believer that to die is to go to the world where Christ is and to be with him. In this the Apostle makes a great step for-

life. But he who has prepared us for this very thing is God, 5
who gave us the earnest of the Spirit. We are always of 6
good cheer then, and as we know that while we sojourn in
the body we are away from our home with the Lord; for 7
we walk by faith, not by appearance:—yes, we are of good cheer 8
and are willing rather to go away from the body and to be
at home with the Lord. Therefore also we are earnestly set 9
on being, whether sojourning in the body or departing from
it, pleasing to him. For all of us have to stand without 10
disguise before the judgment seat of Christ, that every one
may receive the result of his life in the body, according to
what he has done whether good or bad.

ward; his achievement may be compared with that of the Psalmists, who convinced themselves that God would not allow death to separate them from Him. Psa. xlix. 15, lxxiii. 24-26. See 'Eschatology' in *Encyc. Bibl.* 1346, 7, and later sections.

9. The thought of the preceding verse has increased the sense of nearness to Christ; death does not interrupt relations with him: one may be with him in so short a time. Then all will depend on how one pleases him. The Lord is not love and grace only; he is the Master who sent out the Apostle, his slave, and to whom the Apostle has to render an account of all his doings in the service. Whether it is death or life, then, the absolute obligation to the Lord remains the same. If it is life, the Apostle is prepared to go on with it, such as it is, full of hardships, slights, and perils. If it is death, that is the easier course; but it is not for him to choose. It is his part to do his best in the lot that is chosen for him. Cf. Phil. i. 23; Rom. xiv. 8.

10. One Christian may die before the Parousia, another may remain alive for it; but they are equally responsible for the use made of life while it lasts; at the judgment they will be in the same position, and will be tried by the same principle. The body from which one suffers so much, and from which perhaps one would fain escape, provides the opportunity for moral action, and all Christians alike—only Christians are here spoken of—must by God's decree receive from Christ in the final judgment his sentence on the use they have made of it. This doctrine is found in the Synoptic Gospels, and was fundamental to the earliest Christian teaching. Paul applies it in Romans to Gentiles and Jews, and in 1 Cor. iv. 5 and Gal. vi. 8 he applies it as here to himself as well as his converts. It affords the practical test to which all must submit, whatever their pretensions, and whatever intimate connection with Christ they may claim. Here the effect of the doctrine is, on the one hand, that Paul's view of death as an escape to Christ does not save him from the common lot of standing before the judgment seat for a verdict on his use of life; on the other, that his converts ought to think not only of the crowns and thrones of the kingdom or of their own superiority in many respects to their Apostle, but of the account they have to render, every one of them. That there is inconsistency between the doctrine of justification by faith alone and this doctrine of a final judgment of men according to their actions, it is difficult to deny. On the one hand, Paul teaches a judgment on moral grounds, which applies to Christians as well as Jews and Gentiles; on the other hand, the saved are with him the called, the elect only, and those who accept the new method of justification by faith.

v. 11–17. Paul's activity as an Apostle is not arbitrary or selfish; he is compelled by the love of Christ, which made everything new to him, to act as he does.

11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ
δὲ πεφανερώμεθα, ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφα-
12 νερῶσθαι. οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν
δίδοντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν
13 προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ. εἴτε γὰρ ἐξέστημεν,
14 θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει
ἡμᾶς, κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ

11. The Apostle has spoken up to this point of the splendour of his ministry, of the evidence of it the Corinthians themselves supply, of the necessity it lays on him of simple and straightforward action, of the contrast between the splendour of the ministry and the weakness and the afflictions of the ministers. He is approaching a positive statement of the message with which the ministry is charged and a solemn appeal to the Corinthians on that ground, but disposes in doing so of some difficulties and objections so as to have the ground clear.

It is the business of the Apostle to 'persuade' people; he goes about, an unsympathetic observer might say, plying them with arguments, and is not easily turned aside, but keeps at it persistently, determined to lay hold of them and turn them his own way. The charges of flattery, of selfish motives, of unwarrantable insinuation amounting to trickery, were not spared him. His efforts to 'persuade men' were spoken of reproachfully (Gal. i. 10), as he was aware. But he says here that he acts in that way because of the fear of the Lord that is upon him, because of the near prospect of the judgment, of which he has just been speaking, when he will stand before Christ and give an account of his service. One touched by such impressions, who has looked so closely upon death and what comes after it, must put aside all small considerations and throw himself with all his energy into the work God has given him of persuading men. If the word is quoted from his critics (as in Gal. i. 10), yet he adopts it. In God's sight, he goes on to say, appealing from human criticism to the supreme judgment (as in 1 Cor. iv. 1-4), he is absolved from every charge of selfishness and crookedness and clearly seen to be doing simply his duty, he is made manifest already there, as he trusts to be at the last day. May the Corinthians come fully to take the same view of him! He appeals to their consciences; apart from the charges of interested and ill-disposed men, when they ask themselves what Paul has been to them and done for them, they do see that he has done his duty by them and that they understand him and approve of him. (To the same effect 1, 13, iii. 2.) He hopes that this will continue and be completely the case with them.

12. Several times in this Epistle Paul has commended himself to the Corinthians, though declaring that it is unnecessary for him to do so (cf. especially iii. 1). Is he offering a new introduction of himself, in what he has been saying about his perils and his hopes of union with Christ at death and the fear of the Lord under which he acted? No: they are not to take that view of this part of his letter. He has only been supplying them with something to say when they hear him run down, and compared with persons who perhaps have stronger claims of an external sort than he. Of these persons we hear more distinctly in the last part of the Epistle—their boasts are to be studied in chaps. x. and xi.—and it is not necessary to enlarge on them here. When the Corinthians hear it claimed for these persons that they have a pure Jewish extraction, that they were familiar with Jesus on

As those then who are acquainted with the fear of the 11
Lord do we seek to persuade men; but to God we are already
made clearly manifest, and I hope that we have become manifest
in your consciences also. We are not recommending ourselves 12
to you again, but giving you something for a boast on our
behalf, which you may use with reference to those persons
who found their boast on their external position and not on
what lies deeper. For whether we are beside ourselves, it is 13
to God; or whether we are in our senses, it is for you. For 14
the love of Christ controls us, since we have concluded that

earth, that they are in close touch with the mother Church, and have the true original tradition—all things which Paul could not claim just in the same way—they are to rejoin, Paul suggests, that that may be true, but that in things that are more essential they have reason to prefer their own Apostle. The material for boasting about him which he supplies to the converts is no doubt to be gathered from what he has already said. No other has come through so much as he has, or been so near the heavenly world, no one has such a record of simple and devoted service. But it is rather in what follows down to vi. 10 that he puts before them the deep-lying contrast between the views and policy of these persons and his own in such a way that they must see how superior his grasp of the new religion is to theirs, and how truly he has lived up to the principles that guide him.

13. The Corinthians are not to base their appreciation of Paul on the spiritual ecstasies of which he is the subject. He does not recommend himself on that score. He states this fact about himself quite frankly; the words are not quoted from an opponent, but are his own. It was no discredit to him, according to the views which prevailed in the ancient world and in the Church, views which he himself shared, that he appeared sometimes at the meeting as one carried out of himself, speaking with a tongue things which no one understood, that he received visions, that he was carried off to unseen regions. These things he himself was by no means ashamed of; he regarded them as special marks of divine favour. Yet he was not inclined to boast of them; when he does boast of them, in chap. xii. of this Epistle, he explains that he does it against his will, his converts have made him do it. He is too great a man to value himself chiefly for that feature of his person. What he says of it here is that it is not on that part of his life that he rests his claims. What Paul is in his ecstasies is a matter between him and God; it is a feature of his experience, which God sends him from time to time and which others are aware of as well as himself; but all that is for God; he does not use his visions to impose on his converts. The person with whom the converts have to do is not Paul the visionary, speaking with tongues (1 Cor. xiv. 18, 19), caught up to heaven, but Paul in his sober senses, teaching, warning, planning, writing. It is what Paul does for them in these ways that the Apostle wishes them to speak of, when they compare him with other missionaries. See Introd. p. xxviii *sqq*.

14, 15. A reason is given for what is stated in the preceding verse, that Paul strives by self-possession and devotion to do what he can for his converts, and does not use his ecstasies and visions as instruments for working on them. The reason is that the love of Christ leaves him no choice but to do so. It compels and directs him to

15 πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.
16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

such a course of action as love dictates. It is too narrow an interpretation of the words to apply them to the matter of the visions and ecstasies only, as Bousset does, who translates 'The love of Christ keeps us in our senses,' and takes them to mean that Paul exercised control of himself as an organ of the Spirit (1 Cor. xiv. 32) and kept himself in a state in which he could be of use to his churches. The sequel shows that a broader meaning is to be found here; the Apostle is indicating the motive which governs all his life and sets his standard of the value of all things. One who is constrained by the love of Christ feels that he is not his own (1 Cor. vi. 19), that the love which has laid hold of him in Christ must determine everything for him.

How he came to take up this position the Apostle goes on to explain. It followed from the view he was led to form of the meaning of Christ's death and of the consequences of it for those it concerned. That death, he here says, he had become convinced was an event in which a great new religious movement was set on foot which would change everything for all whom it affected. Christ died as one, that is as the centre and starting-point of a new tide of affairs among mankind. (Cf. Rom. v. 12-21, where the one man Adam is the source to mankind of sin and death, and Christ the one on the other side, the source from whom a movement of righteousness and peace and grace set forth to an infinite number.) He the one gave up everything he had and submitted to death because he cared for men and wished to save them. When he says that Christ died for all, the Apostle does not mean that all men are to reap the benefit of his death, nor even that it was to benefit both Jews and Gentiles. It is only the contrast between the one and the many that he is concerned about; the 'all' are those who benefit by the act of the 'one.' The death of Christ is not here spoken of as a sacrifice or as a purchase, though Paul speaks of it in these ways elsewhere, but only as a great act of love. It was an act from which the profoundest results followed for the 'all' on behalf of whom the death took place. 'They,' the Apostle goes on, 'they all died.' It is not their physical death that is referred to. They are said in the next clause to be living (cf. Rom. vi. 10). It is assumed that there was such a relation of solidarity between him and them, that what happened to him happened to them also. No argument is given to prove this; but Greek Christians might readily admit that the forms of thought belonging to the orgiastic religions which were coming into the Mediterranean countries from the East, were true for Christianity; the fortunes of the god became the experiences of the believer; if the god died, the believer died with him; if the god came to life again, the believer shared his return. The death of Christ then was reproduced in each of those for whom it took place; and if that death was a great proof of love, then the death which took place in the believer was an act in which he identified himself with the love of the Saviour and gave himself up to be actuated by it. This doctrine that the death of Christ is also the death of the believer must be allowed to be Paul's own; though there are texts in the Gospels tradition which might suggest it (Mark viii. 34, 35; x. 42-45), they may be coloured by Pauline thought.

In ver. 15 the Apostle draws out clearly the moral results which follow from this doctrine of Christ's death. Contact with death inverts all judgments of rank and value; the death of the greatest and best must do this to a degree that cannot be measured; if the death of such a one is apprehended by any man so powerfully as to become part of his own experience, it must make a great change in him. All this the Apostle knew from his own history; and the result the death of Christ had brought about for him he considers that it was meant by God to bring about for all

he died, he the one, for all; so they all died, and he died for 15
all, that those who live should no longer live to themselves,
but to him who died for them and rose again. So that we 16
from this time forward know no one according to the flesh;
if we have known Christ according to the flesh, yet now we

Christ's people. It was to put an end in them to the life which regards itself as the centre and all things as food for its own desires, and to carry them into a life that was centred in another and regarded the love and sacrifice manifested by that being as its true element. Christ's people are also to remember that he rose again for them. God approved of the act he did in his death and of the spirit he manifested by it, so that in following him in his humility and self-denial one takes a course which has proved and will prove the right and the most blessed one.

The Apostle does not think it necessary to point out here, though it must have been in his mind, that the practical result of being constrained as he has been by the love of Christ is a self-forgetful and useful line of conduct towards others, especially to the members of Christ's body. It does not lead to indulgence in ecstasies, but to sane and practical service, such as he shows in 1 Cor. xiii. that love inspires. When the Corinthians uphold him against other teachers who bring forward a great show of outward claims, they are to say that if Paul has fewer claims of that kind, his peculiar Gospel has certainly made him a good unselfish useful man, and that his account of what Christ did for men seems to be truer and deeper than any other. To this the following verse directly brings us.

16. The Apostle comes back from what Christ has done for all men to the change that took place in his own views and feelings when he saw the meaning of the death of Christ. From this time forward, he says, *i.e.* from the time when he formed the judgment of which he has been speaking, his ways of thinking about people changed. The connection between the 15th and 16th verses is too close to admit of their being referred to different periods of the Apostle's life, the 15th describing the experience of his conversion and the 16th an insight formed at the time of writing of this Epistle. He ceased to look at them according to the flesh, *i.e.* in accordance with worldly standards. This is spoken, of course, with reference to the persons referred to in ver. 12, who based their claims on external distinctions and connections. That mode of appraising men, Paul says, valuing them for the letters they bring, or for the names they quote, or for the circumstances of their past lives, such as having known Jesus on earth, or for their extraction, or for their careful observance of a law, is one he is quite done with. We almost hear the echo of the Master's words 'so shall it not be among you' (Mark x. 43). When one is captivated by the love of Christ and knows that love is the greatest thing of all and that love is both freedom and service, then one has a different standard to apply. The old controversies as to which is greatest, and the old worldly methods of comparison, are quite left behind.

Is the same true of the judgments which are to be formed about Christ himself? Paul does not shrink from saying that it is. Christ may be valued on the wrong grounds, not for what is essential and universal in him, but for what strikes the eye and appeals to national prejudice. There is an unworthy way of thinking about Christ, what Paul calls knowing him according to the flesh. One may regard him in the light of the credentials he brought, his descent from David according to the flesh (Rom. i. 3), his being the Messiah of the Jews, his fulfilling the law, his promise of thrones to his disciples and supremacy to the Jewish people. Did Paul once think of him in this way? He does not say here that he did, nor that he did not. He only says that supposing he did once think of Christ in this way, he no longer does so.

The words have been the subject of infinite controversy. We need not linger over the old interpretation which makes them say that Paul was

17 ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ, γέγονεν καινά.

v. 18.–vi. 2. Solemn statement of the message with which Paul, as he has shown himself to be, is charged; appeal to the Corinthians to act on it at once.

18 Τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ
19 Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον

personally acquainted with the Lord when on earth: this they cannot mean. It is an unworthy mode of estimating Christ which Paul is disowning, as he has just disowned an unworthy style of estimating men; and if he had meant personal acquaintance he would have used a different term (cf. Gal. i. 22). And when Paul speaks of the Saviour on earth, he does not omit his human name 'Jesus' (Phil. ii. 10, 11, Rom. i. 4, Gal. iii. 1). But what does the Apostle mean when he brings forward the supposition that he once knew Christ in the inferior way? Can he be using the word 'Christ' here not of Jesus but of the Jewish Messiah, whoever he might be, and saying that he once shared his countrymen's worldly and political views of what the Messiah was to do for them? Do the words mean then that Paul's view of the Messiah and of Jesus as Messiah underwent a change at some time after his conversion? that he thought of him in his early Christian period in a way which he afterwards saw to be defective? Many scholars, Sabatier and Klöpper among them, have held that this was the case and that the fact is here referred to. At an earlier period, Klöpper says (p. 294), Paul attached more weight than he afterwards came to do, to the national and legal qualifications of Jesus. If this verse stood alone it would admit of this interpretation, though it would not compel it. But in other passages in which Paul speaks of his conversion he certainly implies that the view of Christ he held when the Epistles were written stood fully disclosed to him from the first, and was at once accepted by him with all its consequences (iv. 6, Gal. i. 16, Phil. iii. 8). But whether or not he had once thought of Christ as the Jewish Christians did, he had now put that view entirely away. Now no longer do we know him so, he says, as he says that now we know no man according to the flesh; the time when this took place with him was the time when he came to see the true meaning of Christ's death, and when the love of Christ constrained him. It is not on account of Christ's credentials, his extraction, or any outward features of his mission that he is to be valued and exalted. It is because he stooped to death that he is to be hailed as Lord. It may be allowed to Christians still to hold this view, and to know Christ, not from any outward circumstances of his coming and mission, but from his character, his love and goodness.

17. It is his own experience the Apostle sets forth in these words; he is still occupied with self-defence, though the defence is here passing into a strain of triumph. The great fact of his life, in the light of which his acts and policy are clear, is that he has passed under a power which compels him to different thoughts from those of other men, of former days. This he puts in a general form: it is true for anyone. Of himself he knows it to be true that when he came to be in Christ, who is spirit, who is love, he left his old life behind him, old temptations lost their power, old ambitions died. The new heaven and earth spoken of by the prophets (Isa. lxv. 17; xliii. 19) have already come to him who is in Christ; the suddenness and entireness of the change that has taken place in him could not be expressed more strongly. It

know him no longer in that way. In fact, if a man is in 17
Christ, there is a new creation; what is old has passed away,
see! a new world has come!

But the whole of this comes from God, who reconciled us 18
to himself through Christ, and gave to us the ministry of
reconciliation, since God was in Christ reconciling the world to 19
himself, not counting their sins against them and had deposited

is not a gradual change that is thus spoken of by the Apostle; it is difficult to hold that the passage which culminates thus does not refer to his conversion, but is a part of the mystic doctrine of the identification of the believer with the Saviour, which may not have presented itself to his mind at first.

18, 19. As in other passages where Paul is explaining how he has come to preach as he does (iii. 4-6, iv. 6, Gal. i. 15-16), he imputes everything to God; it was God who prepared him, called him, gave him his commission. The 'us' in ver. 18 stands for 'me,' the personal reconciliation is the Apostle's conversion. In it the Apostle was made aware of what God was doing for the world; his own reconciliation, making him instead of an enemy and a sinner (Rom. v. 6-11) a chosen and a righteous person, was an instance of the general reconciliation of the world which God was bringing into operation through Christ. His experience of reconciliation, and his perception of all it implied, gave him his message and made him capable of carrying it to others. It was not the renewal of his nature when he came to be 'in Christ' and everything was changed to him that made him the missionary he was; God himself did that. The ministry of the New Covenant (spoken of in chap. iii.) ministry of the spirit, of life, of justification, of glory, of freedom, of frankness, is here described according to the essential quality of its contents; it is a ministry of reconciliation. The word or message of reconciliation was committed to Paul by God, who bade him go out and announce to the world that this and nothing else was the meaning of Christ's coming. As is explained in Rom. iii. 21-26, God has made it possible for himself through the propitiation accomplished in the death of Christ, to vindicate his righteousness without visiting the former sins of men with the punishment they had deserved. He offers a free pardon not to the Jews only but to the world, and seeks to bring the world from its former position of enmity over to his side. He desires all men to know that he has done this, so that it may not be thought that the sins of the heathens, or of the Jews either, prevent him from regarding them with favour. He is not now counting their sins against them. By changing his mind about their sins he has taken the first step towards a happier relation to them; and he has placed in Paul, not as an external tradition but as a direct communication of grace, the message that he has done so (cf. Gal. i. 16).

It was in the Apostle's mind that this light dawned (iv. 6); he is to tell others what he has himself experienced. Here he shows again his consciousness of the special character of his announcement. The gospel he preaches is his own. There is little of it in the early Christian books, which originated in Palestine; we look for it almost in vain in the Synoptic Gospels and in the Acts; and while it appears in John and Peter, these are later books, and we readily understand how Paul at his earlier period felt and could say that the word of reconciliation was entrusted to him, and that it depended on him to make known the truth of the Gospel to the world (cf. ii. 14, 15, iv. 6).

20 τῆς καταλλαγῆς. ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ
παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε
21 τῷ θεῷ. τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν,
vi. 1 ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ. Συνεργοῦντες δὲ
καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι
2 ὑμᾶς· λέγει γάρ

Isa. 49, 8 καιρῷ δεκτῷ ἐπήκουσά σου
καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·

ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·—

vi. 3–10. The life and work of the Apostle as he himself sees it.

3 Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,
4 ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ

20, 21. These words are clear and need little comment. If the Apostle was reproached for the incessant effort he made to persuade men (ver. 11), and if he has to meet the boasts of other teachers by putting some boast about himself in the mouth of his converts, these are the necessities of his position. He must appeal to men and he must uphold his reputation, since he represents a cause far greater than himself, which is entrusted to him by Christ, by God. As the climax of his argument he presents himself in the exalted office he feels himself to fill and utters his message in the directest and most forcible words.

While God has provided reconciliation in Christ, men have to do something to take advantage of it. What they have to do is to believe the message and put their faith in the goodness of God made known to them in the cross of Christ. Christ in heaven appeals to them through his Apostle to do so, God himself appeals that they let themselves be brought over to his side. What God and Christ have done towards this end is then stated in a brief sentence. The statement that Christ who knew no sin was by God made sin has been interpreted in two ways, according as the Christ who knew no sin is taken to be the pre-existent heavenly Christ existing in the form of God (Phil. ii. 6 *sq.*) or the sinless earthly figure. Against the latter view it may be urged that Paul nowhere else teaches the sinlessness of the Saviour on earth, and that he even attributes to him a likeness of the sin-flesh which all the sons of Adam wear (Rom. viii. 3). That God made Christ sin by letting him become a man and wear a body of flesh which is the seat of sin, Paul might quite well think. But the saving work of Christ is generally connected by Paul with his death (Rom. iii. 25, v. 6, 8, 1 Thess. v. 10, etc.), and if that rendering is possible here, it should not be put aside. The being who knew no sin may still be the pre-existent Christ (cf. Rom. viii. 3, where the incarnation and the crucifixion both belong to God's action in giving up his Son). It was a great proof of the divine love to us that for our sake that gracious being was brought under an experience with which he had of himself nothing to do, and instead of remaining in the heavenly life and in the form of God came to the earth and suffered in a human body the consequences of human sin. His death shows that he suffered what sin had brought about (Rom. v. 18, 19, 1 Cor. xv. 22); in some passages the death of Christ shows him to be a curse (Gal. iii. 13), a propitiation (Rom. iii. 25), a voluntary sufferer on behalf of sinners (Rom. v. 8). His being made sin is to be interpreted in the light of these expressions; it means that he was made or treated as a sinner. On the other hand, believers by his death are made righteous, *i.e.* made or treated as righteous persons. So much has God done that men might be freed from the

in us the message of the reconciliation. On behalf of Christ 20
then are we ambassadors, as though God made his appeal
through us; we beseech you on behalf of Christ, be reconciled
to God. Him who knew not sin did he on our behalf make 21
sin, that we might become the righteousness of God in him.
In that we do our part and appeal to you that your acceptance vi. 1
of God's grace should not be to no purpose, for Scripture says: 2
'**In an accepted time have I heard thee and in a day of salvation have I helped thee**'; see, now is the well-accepted time, now is the day of salvation.

Giving no offence in any way, that the ministry be not scoffed 3
at, but in everything presenting ourselves as the ministers of 4
God should do, in manifold endurance, in tribulations, in

burden of their sins and live with him in peace and confidence. The Corinthians are urged to take to heart this teaching; it is the Gospel, and they, as all men, need it and should yield to it. They are not asked to submit to Paul's authority, but to yield to the entreaty which, as Christ's representative, he addresses to them. When they think that it is Paul through whom this great announcement of God's heart and will, unknown before, has been declared, all their criticisms of him will be forgotten, and they will pay him the respect due to an ambassador.

vi. 1, 2 There is a transition from what God has done to save men to what the Apostle does. We co-operate, he says, *i.e.* in the advances God has made to put men right. The Corinthians have already heard Paul in the character of ambassador, they have accepted the message when first preached to them, they are a Church. And yet it might seem doubtful, as with the Galatians (iv. 16-20); the converts are not secure yet; it is still the day of decision with them. The ambassador may follow up the divine offer even if they have accepted it, and on his way to his solemn warning of ver. 14 *sq.* he makes this appeal to them. He uses words of Scripture; the Scripture may well be quoted to you, he says, which speaks of a happy opportunity God makes use of, a fortunate day in which he sends succour. In the original (Isa. xlix. 8) the succour is sent to the Servant of Jehovah, and is connected with the coming of the Gentiles to the true religion. The Apostle does not think of that; the prophecy as he uses it applies to the Christians, and speaks of the favourable opportunity in which God has spoken to them. There was never such a day before—the accepted day for accepting the message and for being themselves accepted and saved. They are called on for a prompt decision (ver. 14); may they not lose the opportunity, but close with it, before the day arrive, which is spoken of at v. 10! May they take a favourable view of the person of the ambassador!

The discussion of the 'ministry,' the weight and splendour of its message, the frailty of its representative, is brought to a close after filling three chapters, with a description of the career of the minister (ver. 3) as seen from the inside. It is easy to carp at this and that feature of the Apostle's person, as the Corinthians have done; but if they will look at his work as he sees it, he is convinced that they will give up criticising him and will be heartily on his side. This description, one of the most moving pieces of writing in his Epistles, is not a mere effusion of the moment, but shows an effort on the part of the Apostle to interpret his own work to himself

5 πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν
φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
6 ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι
7 ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ·
8 διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, διὰ
δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ
9 ἀληθεῖς, ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες
Ps. 118, 17, 18 10 καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, ὡς λυπούμενοι
ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν
ἔχοντες καὶ πάντα κατέχοντες.

by stating the various features of it in some order, an effort not made in a moment, though only now attaining full expression. The rhetorical arrangement, though it appears so natural and careless, is not without art, as we shall see.

The participle 'giving' leans on the expression 'co-operators' in ver. 1. The following verses show how Paul regards himself as an Apostle and can venture to say of himself that he works along with God, bringing before the world the divine reconciliation.

3. The ministry must not be scoffed at. There is a glory in it, and it must impress men with its dignity and solemnity. This implies that the Apostle's proceedings must not be open to attack on the financial side (cf. 1 Cor. ix. and other passages), that he maintains a correct attitude towards the civil institutions of the communities he visits, that he encourages the converts to industry and order, and that the converts on their side can rely on his word, can feel that he makes no unreasonable demands on them, and that he deserves their respect in every way. It is his aim, he here says, so to act that this result may be secured. From many expressions in the Epistles we learn how anxious he was that the world should think well of the Church. But he hurries on (ver. 4) to the more positive side of his service. The first thing to mention is the endurance he has shown. If tribulation works endurance (Rom. v. 3), his may well be great. It has been proved in trials three times three. The first triad gives the general character of the hard experiences he has come through—trials, extremities, desperate situations; he has faced them all without flinching. The second triad (ver. 5) names the hardships he had suffered from men—beatings, imprisonments, tumults. The third the hardships his sense of duty has imposed on him, the work he has thought it necessary to do (cf. 2 Thess. iii. 8 *sqq.*, Acts xviii. 3), the wakeful nights (cf. Acts xx. 31), whether of anxiety or of attendance on sick or troubled friends he does not say, the fasts, not of any sacred calendar, perhaps on account of temporary unemployment or from giving everything away. All this he has supported; it is suitable to the character of an envoy of deity to be acquainted with such things.

6. Ver. 6 adds two triads of personal qualities, indispensable for a religious leader if his converts are to have confidence in him. (*a*) He must be chaste (cf. 1 Cor. vii. 7, ix. 5, 27), he must have insight into religious truth if he is to teach anything, he must not be irritable; (*b*) he must be ready to take trouble to help his converts and attach them by his kindness to the cause, he must be able to inspire them for the new life and to encourage the gifts of the Spirit to flourish among them. He must care for them for their own sake and must be free from pretence and from intrigue. All this Paul claims that he has been; his chapter on love (1 Cor. xiii.) shows us his ideal of practical Christian action, and the more personal passages in the Epistles afford abundant illustrations of his actual bearing. No doubt his character had another side, as his critics saw (cf. chaps. x.-xiii.); but the claim he makes here is not unwarranted.

necessities, in anxieties, in beatings, in imprisonments, in tumults, 5
in labours, in sleepless nights, in fasts, in purity, in knowledge, 6
in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; through 7
the weapons of righteousness those on the right and those on the left hand, through honour and dishonour, through evil repute 8
and good repute; as impostors and yet true, persons to be 9
ignored and yet meeting recognition, as **'dying'** and see! **'we are alive,'** as **'chastened and not killed,'** as plunged in grief yet always 10
full of cheer, as poor but enriching many, as having nothing yet having all things in our possession.

7-10. The structure changes in these verses. Instead of sets of three we have sets of two phrases. Another preposition is resorted to. To the middle of ver. 7 we have 'in' denoting the circumstances of the ministry and the spirit of it. Now we have 'through,' or 'by,' indicating the means used and then the esteem in which his services were held by others. And from ver. 8 to the end the two members in each phrase are opposites.

That Paul considered that his words to the Corinthians had been plain and straightforward, we saw in chap. i. 12–iii. But words alone would not have done what he accomplished; his words were more than words; there was a divine power in them and with them (1 Cor. ii. 1-5, 2 iv. 7). Besides preaching and evangelising there also fell to his share the work of controversy, from which he did not shrink. He thought well of himself indeed as a fighter (cf. x. 4-6, where the image here used is further elaborated). The arms he uses are those of righteousness, fit to be employed in religious discussion: those on the right are the weapons of attack, those on the left are for defence. It will be allowed by those who have studied Paul as a controversialist that there is no poison in his arrows, nor deliberate misrepresentation in his defences.

8. The 'through' of this verse is not as in the former, that of instrument, but rather that of time or of accompanying circumstances. His ministry goes on and is the same, though men's estimate of him varies, and that variation is reflected in his own mind. His path is to his own mind one of distinction when Titus comes to him in Macedonia (ii. 14); it was one of dishonour in the period before that meeting; in Galatia there is a period when Paul was the darling of his converts (Gal. iv. 14), another when he became their enemy (Gal. iv. 16), and doubtless a third when the Epistle to the churches there had produced its effect and all spoke well of him (cf. 1 Cor. iv. 10).

9. An enriched and charming variation of the theme of iv. 7-18. That to the Christian joy and sorrow, life and death come close together, and in fact are one, shows itself in Paul not only in his thoughts on death and resurrection, but in other fields of experience also. There is a passage through negation to affirmation, through darkness to light, in each aspect of the life of faith. When Paul is accused of teaching a perverted Gospel and of having no claim to teach Christ at all, he could not but feel the charge, till assurances both in his own thought and in the successes of his mission raised him above it, and made him sure that what he taught was the very truth itself (i. 19-22; see notes). When his converts turned to other teachers and zealously followed courses opposite to what he taught them, speaking of him as if they owed him nothing and no longer knew him, he would feel that no one understood or regarded him. The strict Christians of the East may well have passed round the word to say nothing about Paul, and he may often have met the cold shoulder. Yet he was right, and erelong his converts turned to him again and he was borne aloft on

vi. 11–13. Will the Corinthians open out to Paul, as he has done to them?

Ps. 119, 32 11 Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν
12 πεπλάτυνται· οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς
13 σπλάγχνοις ὑμῶν· τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω,
πλατύνθητε καὶ ὑμεῖς.

vi. 14.–vii. 1. Attempts to compromise with heathenism which have taken place at Corinth must be given up before full confidence can be established. The Corinthians will be rewarded for the sacrifice.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιο-
15 σύνῃ καὶ ἀνομίᾳ, ἢ τίς κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμ-
φώνησις Χριστοῦ πρὸς Βελίαρ,[1] ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;

their appreciation. The concluding phrases of this verse are sufficiently explained by the experiences spoken of in the opening verses (i. 3-11) of this Epistle; see the notes there. The Apostle is at the point of death, and yet he finds himself alive; he is beaten as malefactors are before execution, and yet the execution does not take place. The last phrase, "chastened and not killed," is taken by many commentators as a reminiscence of Psa. cxviii. 18, "The Lord hath chastened me sore, but he hath not given me over unto death." It admits also of being taken as representing what his detractors said of him, that his many trials showed him to be the object of divine displeasure. So Job's friends judged of his afflictions. It might be so, he says, yet he was never God-forsaken; the death he dreaded was never allowed to overtake him.

10. The final touches to the picture do not deal with great occurrences, but with the habitual frame of mind of the Apostle and with the reflection how much he is able to do for others and what a commanding position he occupies, in spite of his adversities and deprivations. Notwithstanding all he has to contend with, he remains in his mood master of the situation. Many griefs come to him, and yet he is habitually cheerful; he lives from hand to mouth, and yet opens purses for those in need and is the bestower of riches that money cannot purchase; the world has given him nothing, and yet he is in sure possession of all things. Cf. Rom. viii. 35–end; Phil. iv. 11, 12.

11-13. The Apostle is apparently surprised at having brought the Corinthians, as it were, into his house and let them look round it. He was deferring his journey to Corinth, fearing a painful meeting (ii. 1), and there is a good deal to clear up between the Corinthians and him. Yet he has taken them to his heart, and cast away all reserve. Can they reciprocate? It would be interesting to hear some of the confidences the converts may have made in response to this invitation; many things in the Epistle would grow clearer if we had them.

The section which follows (vi. 14–vii. 1) is taken by many leading scholars not to belong originally to this place. The reasons are that the transition at vi. 14 is so abrupt, that vii. 2 appears to take up vi. 13 and to carry on the same idea, that the subject treated in this section does not occur elsewhere in the Epistle, that many of the words used are not found elsewhere in Paul,

[1] Βελίαλ.

Our mouth has opened to you, Corinthians; 'our heart expands.' 11
If there is a strained situation, that does not proceed from us, 12
it comes from your feelings. Let us have a fair exchange, as 13
one might say to children; do you also expand.

Do not be drawing in the same yoke with unbelievers; you 14
are not the same as they. For what have righteousness and
licence to do with each other, or how can light and darkness
be partners; or what harmony can there be between Christ 15
and Beliar,[1] or what business has a believer with an unbeliever,

that the injunction to break off relations with the heathens contradicts 1 Cor. v. 9 *sq.*, x. 27 *sq.*, and that the words 'defilement of the flesh and of the spirit' (vii. 1) are certainly not according to Pauline thought, in which the flesh is already in itself the seat of sin, and the spirit is above defilement. Against this it is urged that there is no manuscript evidence that the piece was ever absent from this place in the Epistle, that no copyist would have inserted this piece in a context it appears to suit so ill, that the unusual vocabulary is due to the needs of the subject, and that when he speaks of defilement of the flesh Paul uses the word flesh not in the technical theological sense he gives it elsewhere, but to denote, as in common parlance, one side of the human person. But if it could be shown that the section does not really interrupt the thought of the Epistle, on the contrary carries on the thought in an effective way, its right to remain where it is would not be disputed.

14-16. We are ignorant of the occurrences at Corinth which called for this protest, made with uncompromising firmness, though also with affection. In the first Epistle Paul recognizes that his converts, living, as they are, among Gentiles and carrying on business with them, cannot cut themselves off from intercourse with people outside the Church (I. v. 9). Mixed marriages of Christians with heathens are not to be broken off (I. vii. 11-17); a Christian may dine with a heathen neighbour and ask no questions about the food (I. x. 27), though if he is told it came from a sacrifice he is not to eat of it. There is to be no entanglement with the religious rites of the heathen. Here, on the other hand, we have an absolute prohibition apparently of some permanent relations with Gentiles, whether marriage or something else we cannot tell. The proposed actions, in which Christian and Gentile appear to share, are not denounced as in themselves immoral; they seem to the Apostle, however, to compromise the Christian in respect of heathen sacrifices, and to tend to bring him into a closer alliance than is desirable with heathens and their life. This cannot be allowed. The moral position of Christian and heathen is too different to allow of it; the Christian is bound

[1] *Belial.*

16 τίς δὲ συνκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ
ἐσμεν ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι

Lev. 26, 12 Ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπατήσω
Ez. 37, 27 καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.
Isa. 52, 11 17 διὸ Ἐξέλθατε ἐκ μέσου αὐτῶν
καὶ ἀφορίσθητε, λέγει Κύριος,
καὶ ἀκαθάρτου μὴ ἅπτεσθε·
καὶ ἐγὼ εἰσδέξομαι ὑμᾶς
2 Sam. 7, 14 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα,
Ez. 11, 17 καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας,
Hos. 1, 10 λέγει Κύριος Παντοκράτωρ.

vii. 1 Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν
ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες
ἁγιωσύνην ἐν φόβῳ θεοῦ.

vii. 2–5. Renewed appeal for confidence; but the appeal is answered already.

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα
3 ἐπλεονεκτήσαμεν. πρὸς κατάκρισιν οὐ λέγω· προείρηκα γὰρ ὅτι

to a strict life (righteousness), the Gentile is under no law at all; as well may light and darkness set up partnership,—that is the relation in fact between Christianity and heathenism; as well may Christ and Antichrist (this is what Beliar—probably a late Syriac pronunciation of Belial, of frequent occurrence in the Testaments of the XII. Patriarchs, and here the head spirit of heathenism—seems here to mean, cf. 2 Thess. ii. 3) accord together, as the believer with the unbeliever; as well the temple of God with the temple of idols, two things which exclude each other and are for ever irreconcilable.

The occurrences at Corinth, which called for this strong stand on the part of the Apostle, seem to have taken place between the first and the second Epistle. At xiii. 1-10 the same things seem to be spoken of again. Is there any connection between this forcible protest and the affectionate passage standing before it, in which the Apostle takes his converts to his heart and asks them to take him to theirs? There may well be such a connection. If there are practices going on at Corinth which Paul regards as quite inadmissible in the Church, they may be the reason, or part of it, for the strained situation between him and his converts, which he says does not proceed from him, which it rests with them to remove. This is what keeps them from him; they are saying that he has asked too much of them, that the sacrifices he demands in their relations with their heathen neighbours are not necessary. He, on his part, can make no compromise in the matter. He cannot come to Corinth in peace till it is put right. He introduces the subject abruptly, which perhaps is not so strange, and deals with it briefly and peremptorily.

16-18. In 1 Cor. vi. 19, the body of the individual is said to be the temple of the Holy Spirit. Here, as in 1 Cor. iii. 16, it is the Christian community that is God's temple. In regard to that character the Church has apparently been in danger of being compromised: some practice has been proposed or followed which combined Christianity with heathen religion. Against this the Apostle protests in a powerful appeal said to be spoken by God in Scripture, but collected from a variety of passages in the Pentateuch, the histories and the prophets, the original bearing of which is manifold. In

or what alliance can there be between the temple of God 16
and idols? For we are the temple of the living God; as God
said, **'I will dwell in them and walk in them, and I will be their**
God and they shall be my people. Therefore go out from 17
among them and be separate, says the Lord, and touch not what
is unclean. And I will receive you and will be a Father to you, 18
and you shall be my sons and daughters, says the Lord the Ruler
of all.'

Having then such promises, beloved, let us cleanse ourselves vii. 1
from every defilement affecting flesh or spirit, making our
holiness complete in the fear of God.

Make room for us; we have wronged no one, we have ruined 2
no one, we have taken advantage of no one. I do not speak 3
as I do to condemn you; I said before that you are in my heart

some of them we recognize the terms of the Old Covenant between Jehovah and Israel; the people are to give up all idolatry and devote themselves to Jehovah only; and in return he will dwell constantly with them (Levit. xxvi. 11), they will have him for their God, they will be his people (Ezek. xxxvii. 27, Jer. xxxii. 38). This the Corinthians may experience, for what was promised to Israel the Church may claim, which is now the elect. A passage from Isaiah follows (lii. 11) in which originally the exiles in Babylon were summoned to sever the connections they had formed in the captivity, and to set their faces to their own land: the application of which to the Christians at Corinth is quite plain. They have to separate themselves from their relations perhaps and to face losses in their business, to give up many a thing they had thought innocent, in order to be true to the life in Christ. If they do so, they are told in language from Ezekiel (xi. 17, etc.), 2 Samuel (vii. 14) and other passages (Jer. xxxi. 9, Hos. i. 10) that they will be rewarded for all they have given up. As against their possible bereavements, God will receive them to his family. We cannot but be reminded of the words in which Jesus promises the compensations of the Kingdom to those who have forsaken house or brethren or sisters, for the cause (Mark x. 29). To be the sons and daughters of the Lord, who is the Ruler of all, is a high distinction; whatever has to be paid for it must appear to the heart that is conscious of the privilege to be as nothing.

vii. 1. For the Christians the patriarchs received the promises, the prophets repeated them. It is they, then, who are called to a life in which God dwells and walks among them; and such a life admits evidently of no compromise; it calls for complete holiness, and those who are seeking to qualify for it must act with decision and thoroughness, must not touch anything defiling, nor let their spirit be darkened and enslaved by heathenish thoughts. The Apostle does not define the extent of his requirements. Acts xv. 20-23 probably states what was ordinarily required of Gentiles joining the synagogue or the church; but 1 Cor. shows that Paul did not recognize any outward regulations on the subject as absolute. Did things

4 ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. πολλή
μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρω-
μαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ
5 θλίψει ἡμῶν. καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν
ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν
μάχαι, ἔσωθεν φόβοι.

vii. 6–16. Personal narrative resumed, from ii. 13. Titus has seen at Corinth the effect produced by the painful letter, and is pleased with the Corinthians. Paul declares himself fully satisfied.

Isa. 49, 13 6 Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν
7 τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ
ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν

occur at Corinth which led him to adopt a more stringent practice? The purity he aims at for his converts is not external merely; the spirit also is to be kept bright; for the divine intercourse which was in prospect that was of course necessary. The fear of God, the thought of what it means to walk with him, is to be the regulating standard.

2, 3. The thought of vi. 13 is taken up again, where Paul appeals to his Corinthians to expand to him as he does to them. If the interpretation of the intervening passage is right, it treats of an obstacle on their part which prevented this. The Apostle has led them to the removal of the obstacle, for many of them no doubt a very serious business, and the full reconciliation can now take place. If they have had harsh thoughts of him, now they can put these thoughts away. The transitions are no doubt abrupt; Lietzmann accounts for them by supposing an interval in the dictation, or by Paul's occasional awkwardness in his connections. Neither explanation is very necessary. xii. 16-18 shows that the Corinthians did think that Paul had taken advantage of them. The other two charges are not so clear; that of wronging some of them might proceed from the occurrence in chap. ii., where we see that Paul had asked for a heavier sentence on the offender than the Corinthians thought right to pass. Could they charge him with the ruin of the incestuous person in 1 Cor. v.? He surely was ruined already; it could not be said that Paul had ruined him. He asks them to put away such thoughts of him, and he adds that he does not speak thus by way of censure; he is not thinking of them harshly, on the contrary. The words he says he has said to the Corinthians before are not to be found just as he here writes them in any earlier part of this Epistle. In iii. 2 he said they were his Epistle written in his heart, and in i. 4-11 he said they had part of his experience which led him through trial and past the jaws of death to life and comfort. In the more detailed descriptions of his chequered experience (chaps. iv-vi.) he does not speak of his converts as passing with him through his trials; in iv. 12 the contrary is said, but the earlier expressions are enough to explain this verse. The Apostle is a representative figure, what happens to him affects his converts, and they are to be with him at the judgment; so he cannot be dwelling on small sentiments, but thinks of his converts in the larger light. He cares for them and desires to be at one with them, as in fact in ver. 3 he declares he is.

4. The following passage is already throwing its light here. But the verse would be quite in place though ver. 5 did not follow. It celebrates the establishment of peace after the differences and agitations of which up to this point the whole Epistle speaks. The Corinthians have cut themselves off from idolatry and its associations; they are committing themselves to

to die together and live together. Great frankness do I use to you; great is my boast on account of you; I am filled with the consolation I derive from you, I have more than enough of joy, along with all our affliction. For even when we arrived in Macedonia our flesh had no repose; there was trouble on every side, fightings without, fears within.

4 5

But he who '**comforts those who are brought low**' God, comforted us by the coming of Titus, and not only by his coming but by the consolation he had met with in regard to you,

6 7

the unseen God only; they have also taken the Apostle to their heart and banished all their harsh thoughts of him. All this he takes for granted. He need not then defend himself to them any longer, but may speak to them frankly as friend to friend. To speak to others about them is a pleasure instead of a pain to him, as he is able to praise them heartily; the thought of them is a thing to lean on, not a thing to avoid, and disposes him to be merry in spite of all the troubles he has to bear. The Apostle gives good measure in his compliments. True he is not sure yet if the Corinthians will do all he requires; in the latter part of the Epistle (xii. 20–xiii. 5) he is very doubtful about it. But he is sure of the majority of them, and the news brought by Titus disposes him to treat their church, as he does in the first chapter, and here, as being in full accord with him.

5. At ii. 13 we heard of the Apostle's anxiety at Troas, because he did not find Titus there. The thought of the exultation with which the coming of Titus filled him, along with his resentment at the way in which the Corinthians have misjudged him, made him at that point break off the thread of his narrative and enter on the description of his ministry, its splendour and its trials, which has gone on almost to this point. The narrative is taken up again, but on the west side of the Aegean. His mood, however, was in Macedonia as at Troas, one of restlessness; at ii. 13 it was the spirit, here it is the flesh, that could not rest; a difference in words only. Nothing but his troubles presented itself to the Apostle's mind, troubles of which Acts says nothing (xx. 1, 3), and which we cannot specify. They do not seem to have been connected with Corinth; in the end of ver. 4 he speaks of his sentiments towards the Corinthians as being quite a different thing from his trouble, and able to outweigh it. The grave events in Asia (chap. i. ver. 8) may still have seemed to threaten him and imperil his career, and there may have been troubles with other churches.

6, 7. On God as comforter see notes on i. 3, 4. Cf. Psa. cxvi. 6; Isa. xlix. 13. The mere arrival of Titus might seem to the Apostle to be a matter less interesting to his readers; what they will desire to hear is what Titus said about them and how it affected the Apostle. Titus had been the bearer to Corinth of Paul's painful letter of chaps. ii. and vii., in which he stated that he was aggrieved by the action of a member of the Church there and asked for reparation. How had that letter operated? How did the Corinthians now regard him? What news would Titus bring? The facts Titus reported are to be seen in chap. ii. and in the present passage; see also viii. 6 and xii. 18. It is the sentiments of the Corinthians with which the Apostle is con-

ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ,
8 ὥστε με μᾶλλον χαρῆναι. ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ,
οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, βλέπων[1] ὅτι ἡ ἐπιστολὴ ἐκείνη
9 εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς, νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε,
ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα
10 ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν
εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη
11 θάνατον κατεργάζεται. ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπη-
θῆναι πόσην κατειργάσατο ὑμῖν σπουδήν, ἀλλὰ ἀπολογίαν, ἀλλὰ
ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ
ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι τῷ
12 πράγματι. ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος
οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν

cerned in our passage. Titus reported that he had been quite reassured with regard to the converts, and represented the longing they had expressed, not for the Apostle himself perhaps, but certainly for better relations with him, the mourning they had exhibited for the pain and anxiety to which he had been put, and their solicitude to have everything done at once so that he might be satisfied. The last words of verse 7 may be connected with Titus' arrival—'my joy at his coming was enhanced by the news he brought'—but this would be a feeble ending. He has said already that Titus' report was more to him than Titus himself. The words mean that joy took the upper hand of the fightings and fears of ver. 5; cf. ver. 4.

8, 9. According to the reading adopted the order of the incidents is (*a*) Paul hears that his letter has pained the Corinthians; (*b*) he regrets the letter on that account; (*c*) he sees his regret to be needless. If this was so, then it was the information he had from Titus that occasioned his regret, and also its withdrawal. Titus told him the letter has given pain, but had also told him the pain was not of long duration. If the other reading 'for I see' be adopted, the order of the incidents is less clear, the Apostle appearing to have repented of the letter before he knew of the pain it had caused. The text is very uncertain.

In ii. 9 Paul almost explains the letter away; it was only meant, he says, to test the obedience of the Corinthians. From what he says here they might almost gather that he had been sorry he had written the letter at all. But the consequences of the letter were those he meant it to produce. Their grief while it lasted was real; in addition to the amends they gave the Apostle (which, it is true, was something less than he asked, chap. ii.), their words and demeanour gave Titus the impression that they were really sorry for their past behaviour. Their sorrow was according to God, *i.e.* entirely sincere and self-forgetting; the whole occurrence had not done them any harm; the Apostle could be satisfied that though he had grieved he had not injured them; the result justified his action.

10. Sorrow is not in itself a bad thing; it depends on the quality of it. The sorrow according to God, which is quite sincere and honest, regarding painful occurrences in God's light and seeking to deal with them faithfully—this sorrow suggests repentance, which is a deeper and more practical thing than regret, being an act, the humbling of oneself for what has happened, and putting it right as far as possible. Repentance is not an evil either; it is one of the human actions which will never be regretted afterwards, as it brings us to depend on God's grace and

[1] βλέπω γὰρ.

for he reported to us your longing, your mourning, your zeal on my behalf, so that my joy was greater (than my cares).
For if I did put you to grief by what I said in my letter, I 8
do not regret it. If I was inclined to regret it, (when I saw[1] that
that letter put you to grief if but for an hour), now I rejoice not 9
that you were put to grief, but that you grieved to repentance,
for you grieved in a godly way, and so as not to suffer loss
from us at any point. For the sorrow that is godly works 10
repentance, not to be repented of, repentance to salvation; but
the sorrow of the world works death. For look at this sorrow 11
which you took in the godly way, what an earnestness it
produced in you, nay what a desire to clear yourselves, nay
what an indignation, what a fear, what a longing, what a zeal,
nay what an avenging! You have completely shown yourselves
to be blameless in the matter. So if I did write to you 12
(what I did), it was not for the sake of him who did the wrong,
nor for the sake of him to whom the wrong was done, but
to bring out to you clearly before God the solicitude you do

to set forth in a better way of living. It tends to salvation, keeping the life in such a frame that one is ready for the Kingdom whenever it may come and fit to lead the life of it. The sorrow of the world, on the other hand, which is not brought under the light of religion nor accepted with humility, makes the sufferer hard and bitter, and hinders rather than promotes the growth of character. It tends to despair and death rather than to life and hope. So the Apostle can rejoice, without being ashamed of it, that the Corinthians were pained. His letter has done them good.

11. The behaviour of the Corinthians shows how godly sorrow operates repentance, which leaves behind nothing to be regretted. A lively picture is given us of the process they went through from their determination to deal thoroughly with the subject of the Apostle's reproofs to the final act of discipline with which he was perforce content (ii. 6). The phrases used with regard to Titus' report (ver. 7) occur again,—they refer to the attitude taken up towards Paul; the phrases now added touch on other sides of the transaction. The Apostle gives the formal assurance that he is satisfied.

12. The matter is closed, yet the Apostle has something more to say. He explains why he wrote the letter that had such an effect at Corinth. Why must he do this? Because the Corinthians had not carried out his instructions as to the person who had done wrong and the person he injured, *i.e.* Paul himself. In regard to its immediate practical requirement the letter did not prevail (see notes on ii. 5-9). Yet Paul has expressed himself as satisfied with the measure of discipline adopted at Corinth, and with the attitude of the Corinthians towards himself. They had not done what he asked them, but they had been profuse in their expressions of regard for him. They have placed him in a rather difficult position, and he helps himself by saying that the object of his letter had not been to insist on the punishment of the wrongdoer or the vindication of the person wronged. It was written to make the Corinthians clearly conscious of the sentiment with which they did all the time regard him. That was to be done

[1] *for I see.*

13 σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. διὰ
τοῦτο παρακεκλήμεθα· ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως
μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα
14 αὐτοῦ ἀπὸ πάντων ὑμῶν· ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι
οὐ κατησχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
15 οὕτως καὶ ἡ καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη. καὶ τὰ
σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν ἀναμιμνησκομένου
τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε
16 αὐτόν. χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

viii., ix. The collection for the poor saints at Jerusalem.

viii. 1–15. The Corinthians must at once complete their contribution for Jerusalem.

1 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην
2 ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ὅτι ἐν πολλῇ δοκιμῇ θλίψεως

before God, in a marked and solemn manner, so that there could be no going back on it afterwards. This end the letter had fully attained; the Apostle can look back on the episode with satisfaction. On one point his letter had not prevailed; but it had secured to him his Church at Corinth.

13, 14. Here, as in other passages in which he is dealing in compliments, Paul is difficult to follow; his words appear to be in excess of his meaning, both in number and in substance. What is conveyed in these verses? That Titus carried off a good impression of the Corinthians and found the thought of his visit to them pleasant. His mission to Corinth had been of a delicate nature, and might easily have turned out disagreeable, so that this in itself was satisfactory. Paul, moreover, takes credit for having spoken highly of the Corinthians to Titus. If he had not done so, it would perhaps have been no more than natural in the circumstances, but it was only to themselves that he said the hard things we know of. The assurance is delicately conveyed that he upholds them to his fellow-missionaries, and is fitted to increase the pleasure with which they look back on the visit of Titus. So is the assurance that Titus found all the good the Apostle had told him about the Corinthians to be true. All that he says to the Corinthians is true, though it is not all pleasant. But the true things he deals in include things that are pleasant to the Corinthians, and this may lead them to take the unpleasant things more willingly. The verses, when we understand them, give us a high opinion of the Apostle's skill in dealing with converts who came very far short of his ideas. They also give us a high opinion of Titus as a man of tact and energy shown in a difficult situation.

15, 16. Titus' reception at Corinth dwells specially in his memory. The words give us a great idea of the power the Apostles and their companions exercised, the converts receiving them as superior beings who have a right to command them. (In Phil. ii. 12, Paul speaks of 'fear and trembling' as the attitude towards God, but perhaps towards himself also, in which the Philippians worked at their salvation when he was present, and recommends them to continue in that frame of mind in his absence.) An Apostle looks for implicit obedience (ii. 9), and while the Corinthians have been rendering only a qualified obedience, they have now, as their reception of Titus showed, and all that Titus reported of them, come to their proper position. All the clouds have disappeared which to the Apostle rested over Corinth. The closing words of this section are a withdrawal of all that was formerly said of his not coming, and in all that remains of the Epistle Paul is looking

feel for us. And so we are consoled. And in addition to 13
the consolation thus brought to ourselves we found an added
pleasure in the pleasure of Titus, because his spirit is at rest
after his intercourse with you all; I boasted of you to him 14
to some extent and my boast was not stultified; everything
we said to you was true, and our boast before Titus proved
true also. His heart turns specially towards you when he 15
remembers the obedience you all showed, and how you received
him 'with fear and trembling.' I rejoice that I am in good 16
spirits about you at every point.

Now we bring to your notice, brethren, the grace of God 1
given in the case of the churches of Macedonia; in the midst 2

forward to the visit to Corinth which had been promised, then delayed, and is now fully resolved on.

Paul is now considering his visit to Corinth, and thinking of the various points which must be attended to if the visit is to be happy on both sides. The forcible injunctions of vi. 14, vii. 1 are not without reference to this visit; another matter which must be put in order before it takes place is the collection for the poor of the Church in Syria; other things, which have to be sharply spoken of occupy the last four chapters of the Epistle.

The collection for the poor saints is first met with in Gal. ii. 10; the end of the story is found in Romans xv. 25-27. The Apostle did not take the matter lightly, but appears to have laid it on the conscience of many if not all his churches to help him in an undertaking to which he was in honour bound and from which he expected happy results for the peace and good feeling of the Church. In 1 Cor. xvi. 1 the subject is broached to the Corinthians; they are told how to proceed to raise the fund; as for remitting it when complete to Jerusalem, Paul says that the Corinthians will choose their own deputies to convey it, and that he will go with them if it seem proper. He will come to them through Macedonia—the plan he had altered, but did finally carry out. This was written before Pentecost of the year before that to which the second Epistle belongs (1 Cor. xvi. 8); and when we take up this Epistle, written nearly a year later, we are prepared to hear that the converts at Corinth are ready with their contribution. This, however, is far from being the case. The Corinthians have been less interested in Paul, for reasons we have seen and shall see again, have also been less interested in the collection he had set on foot. Paul has to ply them with the example of the Macedonian churches, which have responded nobly to his appeal and are now ready. But he has also to give the Corinthians as much credit as he can for their zeal in the matter at first, and the response they made when Titus, on the visit we have heard of (vii. 6, viii. 6, xii. 17), urged them to take it seriously in hand. The situation was somewhat delicate, and the section we now come to shows it. The language is more formal and stately than is usual in Paul, and there is a balancing and caution which show how anxious he is not to offend his converts, and at the same time to guard himself against any suspicion in a business of this nature.

viii. 1. That the Macedonians, though in trouble from without (cf. vii. 5, fightings without, when Paul came to

ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν
3 ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν· ὅτι κατὰ
4 δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι, μετὰ πολλῆς
παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς
5 διακονίας τῆς εἰς τοὺς ἁγίους, καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ'
ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ,
6 εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο οὕτως
7 καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. ἀλλ' ὥσπερ ἐν
παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ
καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν[1] ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι
8 περισσεύητε. οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων
9 σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· γινώσκετε
γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς
ἐπτώχευσεν πλούσιος ὢν ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

Macedonia), and quite poor people, have yet got a good sum together for the poor Christians of Jerusalem is spoken of as a grace, a kindness or gift of God, a thing in which God's hand is plainly to be seen and the kind intentions of God to his people are plainly manifest. Paul loves to praise one of his churches to another; but here he does it with a special point. The Corinthians perhaps, we may read between the lines, are not so poor as the Macedonians, and their liberality is not so frank and simple. They are also free from persecution. In Macedonia the joy of the Gospel combines with external poverty, and that in a disturbed time, to produce a great outflow of simple liberality. The Corinthians are to consider what that means. Cf. the two mites of the widow (Mark xii. 41 *sqq.*).

3-5. The grammar of this sentence is broken, the writer had some difficulty. The verb 'gave' is not expressed in the Greek till the last clause, but is probably in view, as we have supplied it, from the first. A lively picture is drawn of the progress of the collection in Macedonia. The Apostle did not need to suggest it (his boasting to the Macedonians about the Corinthians, ix. 2, is later). It was they who thought of it, plying him with their appeals that they must have a part in the good work; not only coming to him with a sum of money, such as he thought they might manage, but telling him they had carried the question to Christ and put themselves at his disposal for the whole matter, and that they consequently put themselves at the disposal of the Apostle; it was God's will, they said, that he should accept from them what they intended to raise and dispose of it as he thought best. In the different features of this sketch the Macedonians read a lesson to the Corinthians; in the spontaneity of their action, while the Corinthians require to be reminded of the subject, in the thoroughness of their action, the religious spirit in which they set about the work, and in the complete confidence they show in Paul.

6. The general drift of this verse is clear enough. The Macedonian collection is ready, and the Apostle wishes that from Corinth to go with it to Jerusalem. Titus therefore is to go to Corinth to get the matter completed there. In ver. 17 we read of Titus' consent to this arrangement. What is not quite clear is whether the Apostle means to intimate that Titus had already, on the visit to Corinth from which he has just returned, put the matter of the collection in motion again. Taken by itself this verse, in the Greek, might mean that Titus is now to take up the business of the collection *de novo*, adding this to his other good services to the Corinthians.

[1] ἐξ ἡμῶν ἐν ὑμῖν.

of a great trial of affliction, their joy abounded nevertheless,
and combining with their deep poverty overflowed into this
wealth which with sincere goodness they have showed. To 3
the extent of their power, I bear them witness, yes and
beyond their power, of their own motion, they gave,—they 4
begged us with powerful appeal that they might have this
piece of beneficence and take part in the work of helping
the saints; they gave in fact not merely as we hoped, they 5
gave themselves first to the Lord and to us through the will
of God. All this to such effect, that we asked Titus, as he 6
had already made a beginning (in this matter), so to complete
in your case this good work also. But as you abound in 7
everything, in faith and in utterance and in knowledge and
in zeal of every kind and in the love that comes from you
and dwells in us,[1] so do excel, I beg you, in this good work
also. I am not speaking in the way of command; I am using 8
the zeal of others to prove how genuine is your love also.
For you do know the grace of our Lord Jesus Christ, that 9
for your sake he chose poverty when he was rich, that

But xii. 18 states that Titus had already, when this Epistle was despatched, been engaged in financial business at Corinth under Paul's instructions. We must therefore take this verse to mean, as our translation renders it, that Titus, who had started the collection afresh, is now to complete it.

7. The Corinthians set most store, as we see from the first Epistle, on their intellectual and rhetorical distinctions in the Gospel. In his greeting in that Epistle (1 Cor. i. 5, 6) Paul mentions these first. Here he puts faith before these, not probably thinking of the faith which removes mountains, but of the act of believing in Christ and the attitude of looking to him for all things. Such faith led to a more submissive temper than the Corinthians had in some things displayed; the word used here would interest them. The zeal and love for which he also praises them, are those of vii. 7-12. As his converts are now the Apostle finds them excellent at every point. Will they excel also in generous support of the collection that is being made? He urges this on them.

8. This throws light back on what is said of the Macedonians (ver. 1) in introducing this subject. They have given a strong proof of love by their generous act, and Paul applies their example to the Corinthians; he is sure their love will do as much.

9. Paul is sure the Corinthians have the root of the matter in them when there is a demand for generosity; they do appreciate the high example of beneficence, even at the greatest personal sacrifice, which Christ set before his people. In the question of rich and poor, and of what the rich Christian can do for the poor (the Corinthians for the poor saints at Jerusalem), there can be no doubt as to the principle which has to be applied; the Corinthians know it as well as any one. They are asked for bounty, a gift, a kindness; the bounty, the gift, the kindness of the Saviour, named here by his full and solemn name, is well known to them.

To what feature of the Saviour's career does Paul refer? The editors of our Bibles and New Testaments give a reference to Matt. viii. 20 or Luke

[1] *that proceeds from us and dwells in you.*

10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες
οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ
11 πέρυσι. νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ
προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ
13 οὐκ ἔχει. οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλῖψις, ἀλλ' ἐξ ἰσότητος·
14 ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,
ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα,
Ex. 16, 18 15 ὅπως γένηται ἰσότης, καθὼς γέγραπται· **ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.**

viii. 16–24. Steps to be taken to complete the matter. Titus and others are to go to Corinth to look after it.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι[1] τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν
17 ἐν τῇ καρδίᾳ Τίτου, ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιό-

ix. 58, where the Lord points out to one who proposed to follow him that he will have a hard life if he does so, 'the Son of Man has not where to lay his head.' Does Paul refer to the fact that Jesus on earth was a poor man? If that is so, then Paul does here what he does hardly anywhere else in his writings, for he makes very scanty use of the incidents of the Lord's life on earth. When he does so, moreover, as 1 Cor. ix. 14, Gal. vi. 2, he does not use the full sounding title of the Saviour here employed. His language in other passages suggests another interpretation here. With the phrase 'chose poverty' we may compare 'he emptied himself' (Phil. ii. 7), which refers not to the acts of Jesus as a man, but to the great act of self-humiliation he performed when he gave up his existence in the form of God and took on himself the form of a servant, being made in the likeness of man; and the further phrases in that great passage 'he humbled himself,' 'he became obedient to death' (cf. also 2 Cor. v. 21, Rom. viii. 3, xv. 1-7, Gal. iv. 4). As to what Jesus did on earth Paul did not much concern himself; he left it to others to speak of that. The great act of Christ in Paul's eyes, the act by which he proved himself the Saviour of all men and attracted to himself the devotion and enthusiasm of Greek and Jew alike who understood him, was that he left heaven to become a man and die for men's sins on the cross (Gal. ii. 20). In this his love is seen which carries away those who are able to feel it, and makes the gifts of the Spirit, the gift of generosity among them, at once appear in them (Gal. iii. 1). By Christ's poverty the Corinthians are rich, as v. 21, Rom. viii. 3, 4. But the thought is also present that the Corinthians are well off in outward respects, that they have a wealth they can use as Christ did his, by giving it up.

10. The opinion the Apostle speaks of is in ver. 11. There is no need to command (ver. 8), since the Corinthians are quite aware of their duty; only advice is called for, and it is to the effect that they should lose no more time about doing it. If the different churches are compared in the matter in question, the Corinthians are in the curious position that they not only began the collection last year, but that they were the first to resolve to

[1] δόντι.

you through his poverty might be rich. And herewith I give 10
my opinion; what I ask is for your advantage, since you took the
lead in the matter as far back as last year not only in the doing
but even in the willing. Now do you complete the doing too, 11
that your willingness in taking the scheme in hand may be
matched by your completion of it, according to your means.
For if there is a ready will it is acceptable with reference 12
to what a man has, not with reference to what he has not.
Not that others are to be relieved and you weighed down; 13
there is to be a balance; on the present occasion your 14
superfluity is to come to the aid of the deficiency of these
people so that their superfluity in turn may meet your
deficiency, that there may be a balance, as it is written, 15
'He who had much had not too much and he that had little not too little.'

But thanks be to God who puts[1] the same zeal (that I have) 16
for you in the heart of Titus; he readily accepts our invitation, 17

take it in hand, and yet others have got ahead of them in the execution of the scheme.[1]

11. The advice is quite clear and simple, but like every wise Churchman the Apostle tries not to frighten the intended givers, and adds that they are not to give more than they can afford. The Corinthians may have made large promises which they cannot quite fulfil.

12, 13. Up to this point the Apostle has operated on the Corinthians with the example of Macedonia, but the balance now spoken of is not between Corinth and Macedonia, but between the Western Corinthians and the poor Saints of the East. We have another of the replies people make when asked for contributions. The first, they could not afford so much; the second, why should they give what they can ill spare to let these people live at ease, who can work for themselves as well as they can. Paul's answer to this is very interesting. The Corinthians are not to reduce themselves to straits. The Saviour's example (ver. 9) is not to be taken absolutely. But there is to be a reciprocity among Christians. The wealth of the rich is to flow into the poverty of the poor to bring it up to a better level. The idea on which the Church at Jerusalem acted (Acts ii. 44, 45, iv. 34–v. 2) appears to be held up as one which might be recognized by the scattered branches of the one Church, and might help to hold them together. There is to be no one that lacks, because the richer Christians even at Corinth are to help the poorer even at Jerusalem. How Paul expected that Jerusalem would pay back the obligation, it is difficult to see. He could scarcely think that the day would come when the Christians of Jerusalem would be rich and those at Corinth poor. Nor can he well think of a spiritual repayment; the Pauline Churches did not depend on Jerusalem for anything important. Did he think that the kingdom, when it came, would have its centre at Jerusalem, and that the Gentile Christians would then depend on the brethren there for various kindnesses? There is little in his writings to suggest such an expectation, though the final conversion of

[1] ἀπὸ πέρυσι is not, with A.V. and R.V., 'a year ago,' but 'last year.' See Lake, p. 141. For the consequent chronology of our Epistle, see Introduction, pp. xxii, xxiv.

[1] *put.*

18 τερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς. συνεπέμψαμεν
δὲ τὸν ἀδελφὸν μετ' αὐτοῦ οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ
19 πασῶν τῶν ἐκκλησιῶν, οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ
τῶν ἐκκλησιῶν συνέκδημος ἡμῶν ἐν[1] τῇ χάριτι ταύτῃ τῇ διακονουμένῃ
ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν ἡμῶν
20 στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι
Prov. 3, 4 21 ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν· προνοοῦμεν γὰρ καλὰ οὐ μόνον
22 ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. συνεπέμψαμεν δὲ
αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις
σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ
23 τῇ εἰς ὑμᾶς. εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός·

Israel, when it comes, is no doubt to lead in a new age (Rom. xi. 12, 15).

The quotation from the story of the manna (Exod. xvi. 18) is not very happy. That story contains no allusion to giving or receiving, or to a balance brought about by such means; the equality it speaks of was reached in a different way. But there was equality, and that is what the Apostle is here admiring.

16, 17. We come now to the measures to be adopted for getting up the collection (ver. 6). Paul has asked Titus to take charge of the matter, to which he had already on a former occasion put his hand. Titus, this verse shows, was confident that the proposal was quite practicable, and was in full sympathy with Paul's desires, anxious that the Corinthians should do right and stand well among the churches, anxious to assist personally towards that end. This verse introduces Titus to the Corinthians in his character as agent for the fund, and the introductions of two others follow, who are to help him.

18, 19. This brother is not named. The Epistle would travel with the person here presented to the Corinthians, and Titus would name him to them. The mission spoken of in this verse is synchronous with the despatch of the Epistle; the statements made would not fit any other situation. The deputies named are ready, but have not yet set out to Corinth. The aorists of ver. 17, 18, 22, also xii. 18, are epistolary, as Rendall sees, and denote things being done as the letter is written. In English also we say 'I have sent' a messenger, meaning 'I am sending.' Titus is not to look after the collection alone; he no doubt is a *persona grata* at Corinth, but the additional person adds weight to the embassy. This person, Paul says, is not only a well-known figure who has done much for the Gospel, he goes in a representative capacity, elected, it is not said by whom, but no doubt by the Macedonian churches by some process of voting, not to a stated office in the Church, but for the discharge of a special temporary duty in the matter of the collection. When Paul travels to Jerusalem with the money collected by the churches, this individual is to go with him and to help him with it. His presence with Titus at Corinth will guard against certain dangers, pointed to in the following verse. The charitable scheme thus carefully engineered is said to be for the glory of the Lord himself, *i.e.* the Lord is magnified when his people in various lands are seen acting together in his spirit, practically asserting the unity they have in him. And it is to express Paul's eagerness that what is undertaken should be done.

Is it possible to identify the 'brother' thus spoken of? As he is to travel with Paul and look after the transmission of the fund to Jerusalem, he is not to be looked for among the Macedonians named (Acts xx. 4, 5), who do not seem to have gone further than to Asia. He would be one of the 'we' of Acts xx. 6 *sq.*, but as he was in all

[1] σὺν.

indeed he is most zealous and is setting out of his own account
to go to you. And we are sending with him as his companion 18
the brother whose praise in the Gospel is in all the churches,
and not only so, but who is elected by the churches to be our 19
fellow-traveller in[1] this benefaction which we administer, for
the glory of the Lord himself, and (to show) our own readiness.
For we are taking care of this, that no one shall be able to 20
blame us with regard to this charity of which we have
charge; **'we aim at what is honourable not only before the** 21
Lord but before men also.' With these we are sending our 22
brother whom we have often and in many an affair found
full of zeal, the fuller now from the hearty confidence he
feels in you. As to Titus, I say he is my partner and my 23
fellow-labourer in all that concerns you; as for our brothers,

likelihood a Macedonian, he is not one of the 'we' of Acts xvi., and we do not know his name.

20, 21. The dangers against which Paul is guarding himself by giving Titus this brother for his companion may be seen in chap. xii. 17, 18. He will not have it said that the collection is a private affair of his own, or that either he or Titus have made any profit out of it. The passage quoted to show how right it is to guard one's reputation for integrity (Prov. iii. 4) reads in the Hebrew, according to the R.V., 'Thou shalt find favour and good understanding [margin "good repute"] in the sight of God and man.' In the Sept., from which Paul quotes, it is an injunction to be irreproachable in one's conduct. In Rom. xii. 17 the verse is quoted to discourage revenge; one is to be above reproach even towards enemies. Here the application is different; Paul is very sensitive to the appearance of his acts and those of his converts in the eyes of the world, as no doubt the Jews who lived among Gentiles generally were.

22. 'Our brother' stands probably nearer the Apostle personally than 'the brother' of verse 18; he has no official position in the matter, as Titus and the Macedonian have. He is sent apparently because after all that has passed between Paul and the Corinthians he has a good word to say for them, and is sure that the mission will accomplish its object. At xii. 18 only one companion of Titus is spoken of; and it looks as if 'our brother' was a less important member of the party.

23, 24. The business of accrediting the envoys is completed before the Apostle goes on to speak of the business on which they are sent. A similar accrediting of Timothy is to be seen in 1 Thess. iii. 2, but there the mission is accomplished when the Apostle writes; and these are no doubt specimens of a common practice of the Apostle. It is evident here that the Epistle is sent by the hands of his deputies; it introduces to the Corinthians both them and the business they are to do at Corinth. In Titus the Corinthians are to recognize Paul's own views and authority; what he does Paul does through him. The others derive their authority from churches. This was said before (ver. 18) of No. 1; it is now added of No. 2. The designation 'Apostles of Churches,' applied to them, does not put them in the same class with Paul and Peter, who are apostles of Jesus Christ by the will of God. The designation is used here in an ordinary sense of the delegates through whom local churches carried on their affairs with each other and with bodies and persons at a distance (Phil. ii. 25). The title always implied some dignity; but the Christian Apostle is found in the Didache,

[1] *with.*

24 εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.

ix. By what means and in what spirit the collection is to be carried out; the ulterior results to be expected from it.

1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί
2 ἐστιν τὸ γράφειν ὑμῖν· οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ
ὑμῶν καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσιν
3 καὶ τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας. ἔπεμψα δὲ τοὺς ἀδελ-
φούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει
4 τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε, μή πως ἐὰν ἔλθωσιν
σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους καται-
σχυνθῶμεν ἡμεῖς ἵνα μὴ λέγωμεν ὑμεῖς ἐν τῇ ὑποστάσει ταύτῃ.

written about the end of the first century, much fallen in estimation and requiring to be narrowly watched. What the Corinthians are to think of the persons here called Apostles is that they represent the churches by whom they were appointed, and who will of course hear their report of what they saw at Corinth and how they were treated. They are also said to be a reflection (lit. 'glory') of Christ; they are not the Apostle's men only, but have some claims of their own to consideration. As Christ dwells in the Church, even the local church, the emissaries of such a church carry with them something of Christ's radiance (cf. 1 Cor. xi. 7, where the man is said to be for the woman a glory or reflection of God); they represent the august being who is present in all the churches. The Corinthians when these persons arrive are to show by their action in the matter of the collection that they have a genuine love to their fellow-Christians, and that what Paul has said about them in the churches of Macedonia was true; and all this the other churches will hear from their delegates.

ix. 1, 2. Ver. 1 reads as if the subject of the collection were being introduced for the first time; and it has been held that chap. viii. and chap. ix. were not written together, but present a dittography, or double treatment of the same matter. Closer examination shows, however, that the chapter division here is incorrect. There is no new introduction of the theme; the iteration of viii. 24, which impresses on the Corinthians that when the delegates arrive, the eyes of other churches will be upon them, is further worked out. It is also impressed on them (ver. 4) that Paul will shortly be at Corinth himself with an escort of Macedonian Christians, to receive the Corinthian contribution and carry it on its way to Jerusalem. The Corinthians must, therefore, at once get their contribution ready. The attitude of mind is sketched in which this can be happily accomplished, the reward they will themselves reap from the transaction, and the results to which the undertaking will lead in the conciliation of the Jewish Church to the churches of the West.

The Corinthians must act at once; and the Apostle gives his concluding directions on the subject. It is not necessary for him, he begins, to open up the subject of the collection to them, as if it were a new thing. In 1 Cor. xvi. 1-4 he did this, though even there he speaks of the subject as one the Corinthians already knew something about. He does not need to repeat these simple injunctions. They had taken up the scheme with enthusiasm, and had been the first to draw up a plan of action in the matter. In viii. 10 the Apostle indicates that the plan they had formed a year ago had hung fire (see notes on that passage), and here the same fact is before his mind. He does not, however, state it; he treats

they are Apostles of churches, a reflection of Christ. The 24
practical demonstration you exhibit to them of your love
and of the boast we have made to them about you, will be
exhibited to the churches, as if they were present.

For with regard to the ministration to the saints, on the one 1
hand it is superfluous for me to write to you; I know your 2
willingness and boast of it for you to the Macedonians, telling
them that Greece has made its preparations as much as a year
ago; and your zeal has stimulated many of them. But I 3
am sending the brethren, lest the boast I have made of you
should be proved an empty one in this particular, that you
might be prepared, as I said you were. It would never do if 4
men of Macedonia should come with me and should find you
unprepared; we should be put to shame in that case, not to

his converts very considerately and gives them full credit for their plan which he has reported in Macedonia, and which had given a lead to the churches there. This is all that the words, 'Greece made its preparations a year ago,' can mean; the preparations are not yet complete. We saw in ch. viii. how the Macedonians had done more than Greece had in the matter, and what was the reason for the Corinthians falling behind. Yet he says here that the initial enthusiasm of the Corinthians had helped the cause in Macedonia and made it be taken up more extensively than it might otherwise have been.

3. No need to repeat the elementary instructions; but now the intention is plainly stated with which the 'brethren' who were introduced in chap. viii. are being sent to Corinth. Titus is included in the term (cf. viii. 6). Paul has said that Greece was prepared, but that was not yet quite the case. His word must not be discredited—the envoys are sent to see that the Corinthians do not disgrace him or themselves. 'In this particular,' he says; he has boasted of the Corinthians in other ways too (viii. 7); as to these other praises of them, he delicately suggests, he has no fears.

The Apostle here intimates, more plainly than he has yet done, that he is coming to Corinth directly. His purpose of coming and the hindrances preventing him are, in one sense, the principal thread running through the Epistle. Chap. ii. explained why he had not come sooner, in accordance with his previous intention; iii. 1, he asks if he must bring new introductions; vi. 14, he intimates very abruptly that the Corinthians must at once set their house in order; vii. 16, he says he feels confident about them in every respect; and chap. viii. speaks of the men who are being sent before him to help them to have their collection ready.

4. Now he very quietly announces his own coming, and says he will be accompanied by certain Macedonians. As Titus and the two brothers of chap. viii. are going to Corinth to get up the collection, his own visit will be partly, at least, connected with that errand. In 1 Cor. xvi. 4, Paul has the idea that he may travel to Jerusalem with the collected fund, and that the Corinthians may nominate some of their number to go with him. They have not yet got so far, though the Macedonians have. In the Epistle to the Romans, written from Corinth during the visit here intimated, we have a report of the matter (xv. 25-28) at a somewhat later stage, and in Acts xx. 4 we see him setting out for the East from Greece with a party in which several Macedonians are named, but no Corinthians.

5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς ἵνα προ-
ἐλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην
εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν μὴ ὡς
Pr. 11, 24 6 πλεονεξίαν. τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει,
7 καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει. ἕκαστος
Pr. 22, 8 καθὼς προῄρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ
8 δότην ἀγαπᾷ ὁ θεός. δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι
εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισ-
9 σεύητε εἰς πᾶν ἔργον ἀγαθόν, καθὼς γέγραπται

Ps. 112, 9 Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,
ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

Isa. 55, 10 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν χορη-
Hos. 10, 12 γήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ αὐξήσει τὰ γενήματα
11 τῆς δικαιοσύνης ὑμῶν· ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα,
12 ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ. ὅτι ἡ διακονία

5. The envoys of chap. viii. are to see that the collection is ready, as Paul has told the Macedonians, perhaps too positively, that it is. There is to be no scraping and extorting after Paul comes; by setting about the business at once, that may be avoided.

6, 7. The Apostle looks forward to a time, not distant, when every man will be rewarded according to his acts (v. 10, etc.). This belief is common to the Gospel and the Epistles; it is an inseparable part of all Jewish thought, and Christianity accepted it. In Gal. vi. 6-10 the idea of the spiritual harvest is applied as here to a matter of charitable giving in the Church, and somewhat more worked out. The point made here is that to enjoy the fulness of God's bounty, on which he will be absolutely dependent at the end, one must practise a like bounty here and now. Compare the petition for forgiveness in the Lord's Prayer, and many precepts in the teaching of Christ, *e.g.* Luke vi. 34-38. One is not to ask how little will do or one must expect to be dealt with in the same way at the end. One is to give because one likes to do so, then one may look for the same frank generosity. Giving is to be a happy, not a painful thing (Rom. xii. 8). The words quoted are from the Septuagint; the Hebrew does not give the verse, Prov. xxii. 8*a*.

8, 9. The graces or free gifts of God are manifold; apparently they embrace worldly means, so that one who looks to God is able to feel that he can afford to carry out the kind thoughts of his heart without making himself poor. In Phil. iv. 11 the Apostle says he has learned to be 'content,' the word given above by 'sufficiency,' in whatever circumstances, whether he is in low water financially, or has had money brought to him by his converts. Here with a heaped-up sentence, 'every,' 'every,' he bids his converts think how much God is able to do for them even now. They may boldly give to help their brethren when they have such a bounteous and almighty giver to look to. Here the Apostle passes from the Christian view which looks for the reward of good deeds to the end, the judgment, to the older Jewish view which believes that God's reward comes at once, in this life. The passage quoted, Psa. cxii. 9, shows the good man secure and prosperous at once, on account of his goodness. His liberality to others and to the poor is requited immediately, by a satisfaction which does not pass away. The word 'righteousness' in the Psalm was translated 'alms' by an unknown translator; it often has that meaning in Jewish writings (cf. Matt. vi. 1, where many manuscripts read 'alms' instead of 'righteousness'), and the Apostle may have had this in his mind, and meant to suggest that the good work done to the poor Jews would remain perma-

say you, in this expectation. I deemed it necessary therefore 5
to ask the brethren to go to you before me and to get your
promised bounty in order in good time, so that it should be
ready and should have the appearance of being really a
bounty and not an extortion. Mark this, he who sows sparingly 6
shall also reap sparingly, and he who sows in the way of
bounties shall also reap in the way of bounties. Let each 7
one give according to what he has decided in his heart, not
with reluctance or of compulsion, for **'God loves a cheerful
giver.'** But God is able to make every grace come to you 8
in abundance, that in everything you may have every sufficiency
at every time and abound for every good work, as it is 9
written,

> 'He has dispersed, he has given to the poor,
> his righteousness endures for ever.'

But he who furnishes **'seed to the sower and bread for food'** 10
shall supply and multiply the seed you sow and increase the
'produce of your righteousness'; while you are enriched at every 11
point for every charitable work, work which brings to pass
through us a thanksgiving to God. For the ministration of 12

nently at the credit of the givers. If he did not take righteousness here to mean alms, he would understand it in the sense of 'merit.'

10, 11. Still more ideas of the Old Testament to illustrate the dignity and the reward of beneficence. The first part of the verse is from Isa. lv. 10, where it is the rain and the snow which make the earth fruitful, so that it gives seed and bread. With the Apostle it is God himself who does this; for the simple 'gives' of the original he has the statelier 'furnishes.' What the sowing is which God thus helps, we saw in ver. 6 and 8; God, by making the Corinthians prosperous, will enable them to sow good deeds. The latter part of the verse is from Hos. x. 12, where, however, the thought of the Apostle is not clearly present either in the Hebrew or the LXX. The fruit of their righteousness will be given to Israel if their sowing is in the way of righteousness and mercy—so the prophet; with the Apostle the giving of alms is the sowing, and it is to bear fruit for the givers as well as the recipients. The fruit they garner is also the seed they sow, and they can cherish along with the comfort it brings them the thought (ver. 11) that what they do moves others to praise God. By Paul's initiative in the matter this result has been achieved. It is curious to hear this early appeal for a charitable fund from the pen of one who works with his hands for his daily bread and is often hard put to it for his living. The invocations of the divine grace to make the Corinthians prosperous and contented have a curious ring when we remember that the Apostle refused to accept anything from these persons for his own support; at any rate his prayer is quite disinterested. The texts he quotes in his appeal had no doubt been used in the same way before among a people who regarded almsgiving as a principal means of grace.

The writer, enlarging his last sentence, concludes this subject with a fervent description of the happy results to be expected from the collection.

12. In chap. i. ver. 11 we found the Apostle drawing a picture of the situation produced in the Church by his great trial and deliverance and the

τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν
13 εὐχαριστιῶν τῷ θεῷ, διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ
14 εὐαγγέλιον τοῦ Χριστοῦ καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς
15 καὶ εἰς πάντας, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. χάρις τῷ θεῷ
ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

x.–xiii. Explicit discussion of matters at issue between Paul and the Corinthians. His defence against various charges and his judgment on the creators of the disturbance. Conclusion.

x. 1–6. When he comes to Corinth he will take a strong line and will put those who have disturbed his relations with the Corinthians in their proper place.

1 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν

interest in his experience it aroused not at Corinth only. Here we have an ideal picture on a larger scale of the situation to be brought about by the collection when completed. It will effect a great deal more than its original intention. Of that indeed we hear very little from Paul; he gives us no details about the poverty of the 'saints,' reports no cases, enters on no calculations. He is more interested, we may almost say, in the indirect than in the direct results of the movement he has set on foot; he sees the Eastern Christians taking seriously to heart what it proves about the churches of the West, that they are not upstarts and intruders merely as the Eastern Christians might be disposed to think them, but had genuinely submitted to the yoke of Christ and all it involved for them, and had really placed themselves by the side of the brethren in Palestine in sympathy and helpfulness so far even as to send them help from their worldly means. The Jewish Christians are to pray in turn for the Christians of the West, and to send out to them warm affection for an act so clearly inspired by God and so wonderful a proof of his gracious power. The gift for which God is thanked in the last words of the passage is just the collection viewed in this light, as a signal manifestation of the divine kindness, fraught with such far-reaching, happy consequences, inviting to such a vista of expectations. But the Apostle is apt to be carried from an ordinary occurrence in the Church to what is ultimate and supreme in God's counsels; and it may be so here. Not man, he says, has done the work he is considering; it is a divine gift, and this gift suggests the great gift of God which guarantees all others (Rom. viii. 32), and from which they all flow.

The matter of the collection, then, is in train for being finally disposed of. Without this the Apostle's visit to Corinth must have been attended with serious difficulties (see ver. 3, 4); but after the arrangements and injunctions of this chapter the road is clear for him to go there. The Corinthians will get the business disposed of which ought to have been finished some time ago, and will put themselves in line with the other churches.

x. On the one hand this section of the Epistle differs widely from what goes before, in subject, in tone, in practical aim. From quiet consideration of the collection, its method and its issue, in which the Apostle is confident that he carries his converts with him, we pass to warlike declarations of what is to be done when he arrives at Corinth

this voluntary service is not to be considered merely as filling up the necessities of the saints; it does that, but it also produces, by the many thanksgivings it occasions, something more for God; convinced by this ministration they fall to praising God 13
for the subjection showed in your acceptance of Christ's Gospel and for the sincere kindness of your brotherly action towards them and towards all; they in their turn express their warm 14
feelings towards you in prayer for you on account of the exceeding grace of God displayed in you. Thanks be to God 15
for his gift of which we can never say enough.

Now I myself, I Paul, appeal to you by the meekness and 1
reasonableness of Christ, I who '*am lowly when face to face*

to certain persons unnamed who have been subverting his influence there and opposing his policy. Even the person of the writer changes. The Epistle is, according to i. 1, from Paul and Timothy, and up to this point it is written mainly in the first person plural, though in many cases the Apostle, who is undoubtedly the writer of the whole, falls into the first person singular (*v.* i. 15, ii. 1, vii. 4, viii. 8, ix. 1). What now follows, it is declared (x. 1), is from no one but the Apostle himself, and, accordingly, the first person singular is used, with some exceptions (x. 12, xi. 4, xiii. 4, 7-9), up to the end of the Epistle. This accounts to some extent for the abruptness of the transition. The question of the relation of x.-xiii. to i.-ix. has been discussed in the Introduction, and we now proceed on the assumption there upheld, that the Second Epistle to the Corinthians is not made up of two fragments awkwardly joined together at this point, but lies before us as Paul wrote it. While the transition is no doubt very abrupt, and the two parts of the Epistle offer a contrast to each other, the proofs are overwhelming that they were written at the same time and in the order in which we find them. The first proof that meets us is that Paul goes on speaking in x. 1-6 of his impending visit to Corinth distinctly announced in ix. 4, 5, and sketches the manner in which he expects it to turn out to various sets of people.

When he places himself formally as an individual, 'I myself, I Paul,' before the Corinthians, he intimates that he is now to speak of things personal to himself, with which Timothy is not concerned. There is no need to suppose that he here takes the pen in his own hand as in Gal. vi. 11. The appeal to the meekness and reasonableness of Christ is meant to influence the Corinthians to deal in a dispassionate and fair way with the personal matter he is to bring before them. The Apostle does not often appeal to the example of Jesus on earth; but the predicates of meekness and reasonableness suggest rather the earthly than the heavenly Christ, and the Apostle may be referring to the tradition in the Church (before any written Gospels), that Jesus did not condemn any one unheard, but would give a man a fair hearing, and pass a reasonable and kindly judgment on him. Yet compare Philipp. ii. 1, where the Christ whose consolations are appealed to is certainly Christ in heaven.

1. The words printed in italics are a quotation, though not a verbal one,

2 ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι
τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους
3 ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. ἐν σαρκὶ γὰρ περιπα-
4 τοῦντες οὐ κατὰ σάρκα στρατευόμεθα, τὰ γὰρ ὅπλα τῆς
στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν
5 ὀχυρωμάτων, λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον
κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
6 τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν
παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

x. 7–18. Paul compares his commission and the extent of it with that of an opponent at Corinth.

x. 7–11. The opponent at Corinth; his claims and what he says about Paul.

7 Τὰ κατὰ πρόσωπον βλέπετε.[1] εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ
εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς

from the mouths of Paul's critics at Corinth; the turn given to them in the next verse shows this clearly. You are saying this, he says; I will show you how far it is from being true. There is talk going on at Corinth then about Paul present and Paul absent, and it is said that even if he comes to Corinth his visit will not make much change there; it is only at a distance that he is formidable; when he is present he is meek enough. When he comes again, as he speaks of doing, things will pass off quietly, as has been the case before. Paul admits (xi. 21) that there is some truth in the view thus taken of his bearing when at Corinth. At the painful visit of ii. 2, vii. 12, he had not carried everything before him; he had not claimed redress on the spot for the unworthy treatment he received, and had left Corinth wronged and sore. But he now declares that when he comes again he will appear in another light, and the Corinthians will see that he can be resolute when present. When he prays that this may not take place, he implies that it will take place if he is driven to it.[1]

2. The resolution he will show, however, is not to be directed against the Corinthians generally, but against a certain set of people ('certain persons,' ver. 2) at Corinth. Of these people we are to hear a good deal before the end of the Epistle. They are introduced here without being named; but the Corinthians would know who were meant; and they are introduced as people against whom Paul has a deep grievance, because they have formed an unworthy estimate of him and his action and poisoned the minds of his converts against him. They think of him as one walking according to the flesh, as one, *i.e.*, not inspired nor divinely commissioned and actuated, but following ordinary human motives as men of the world do. This, Paul feels, is the view of him which must underlie all their conduct towards him; they may not speak so plainly themselves, but if they refuse him any deference and misrepresent everything he does and charge him with every kind of offence, it is thus that they must look on him. He must oppose them and attack them, and, when he comes, he will not be humble but resolute in dealing with them, and he has entire confidence in his ability to meet them and dispose of them.

3. He goes on to speak of the quali-

[1] The word θαρρῶ, here in a definite sense, occurs thrice in the earlier part of the Epistle in a peaceable sense (v. 6, 8, vii. 16), and not elsewhere in Paul. Having the word in his mind, it is natural that he should use it in various ways. No argument can be based on the different uses of it for the priority of one part of the Epistle to another.

[1] βλέπετε;

with you, but resolute towards you when at a distance,' but I pray that I may not have to be resolute when I come and to show that bold front which I think I can assume to certain persons who think of us as if we walked in the way of flesh. We walk no doubt in the flesh, but we do not carry on our warfare according to the flesh; for not fleshly are the weapons of our warfare; they are powerful for God for the destruction of strongholds—as we destroy devices of reasoning and every swelling structure that lifts itself up against the knowledge of God, and carry captive every design to the obedience of Christ, and are prepared to punish every disobedience, when your obedience is completed. 2 3 4 5 6

Look at what is before your face.[1] If a certain person feels convinced in his mind that he is Christ's (envoy), let him 7

fications he feels himself to possess for this. No doubt he is a frail human being, a creature of flesh, and with a very full experience, as was set forth in chaps. iv. and vi., of all the weaknesses and pitfalls to which such a creature is exposed. But on one side he is sure he is not weak flesh, but has power which comes from another quarter. His warfare is not of the ordinary human kind, and it is warfare that has now to be thought of (ver. 4). The weapons he uses in it are not weak or ordinary, but powerful for God, who sets the aim and gives the means for attaining it. From the meekness and mildness of Christ the Apostle has been forced to other considerations.

5, 6. But the warfare he describes, when we come to look at it, is seen to be not in the first place against persons, but against views, theories, policies; it is conducted by argument and reasoning, it is an attack on errors and their consequences, so that all may give them up and the true cause hold the field, gainsayers being reduced to silence and impotence. Of this side of the Apostle's activity, in which he met opponents face to face and overcame them by his intellectual and spiritual vigour, the present passage gives us no doubt the best picture. The book of Acts gives no particulars of such scenes, and the controversy of the Epistles is not face to face but at a distance. The strongholds he pulls down in presence of those who erected them, the reasonings he tears to pieces, the swelling structures opposed to the knowledge of God as Paul holds it, can only be reproduced by inference. Paul's opponents certainly held that the earthly Christ was the source of authority for Christians, and that those who knew him on earth were his true representatives; that the law was to some extent binding on Christians (at Corinth the demand for the circumcision of Gentile converts seems to be dropped); that Apostles must have proper credentials from the Church. What Paul felt himself obliged to combat was a Church system or theory based on such assumptions and intended to undermine his doctrine and influence. He speaks of the claims put forward as imposing and formidable; no doubt they were so at the time. On his assertion that these claims are contrary to the knowledge of God, implying that his view of Christianity is the only true one, and that whatever threatens it imperils the truth of the Gospel, see ii. 14, iv. 6, v. 18. He is confident that when he comes to Corinth and opens his

[1] *Do you . . . face?*

8 Χριστοῦ, οὕτω καὶ ἡμεῖς. ἐάν τε γὰρ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν
9 καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι, ἵνα μὴ δόξω
10 ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. ὅτι αἱ ἐπιστολαὶ μέν, φησίν,[1] βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς
11 καὶ ὁ λόγος ἐξουθενημένος. τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

batteries on those opposing him, he will carry with him the thoughts and wishes of all, so that all will make or renew their submission to Christ, *i.e.* to Christ as Paul presents him, and his Gospel (xi. 4) reassert its sway. Only certain measures of discipline will then remain to be taken. The Corinthians being fully brought back to their obedience and having given up all disloyal and factious courses, the leaders of error and faction will be put in their proper place, the Church guided by its founder will pronounce sentence upon them, and they will find their work at Corinth to be at an end.

7, 8. The Apostle justifies the severity of his language by asking the Corinthians to look at certain plain facts immediately before them.[1] The person or persons threatened in the foregoing verses are placed before us; the claims are stated which they make, the words are repeated which they use about Paul; the Corinthians are to judge between them and him. First an individual seems to be presented to us; 'a certain person' (ver. 7), the 'person in question,' who says things about Paul (ver. 10, 11). That person declares that he is Christ's. We are reminded of the same phrase in the enumeration of the Corinthian parties (1 Cor. i. 12), 'I am Christ's.' But the phrase stands for something different here. In 1 Cor. i., to be Christ's means to belong to the party which takes the name of Christ for its standard, not that of Paul or Apollos or Cephas. Here the person who claims to be 'Christ's' means by it, not that he belongs to a Christ-party, but that Christ has sent him as an envoy to certain Christians, and has given him authority to direct them and to order their affairs. This, as Bachmann very well shows, is clear from ver. 8, where Paul, after claiming that he too is 'Christ's,' goes on to speak of the authority which the Lord gave him. We have before us accordingly a person who asserts that he is sent directly by Christ, and that that commission extends to the church at Corinth, which is bound to defer to him. It was not unnatural that those who regarded the Galilean Apostles of Christ as the possessors of the true Christian doctrine, and who desired to have Christ considered in his historical figure, as the Messiah of the Jews and as himself a Jew, should regard Pauline Christianity, in which Christ was transformed into a heavenly being in whom was neither Jew nor Greek, as deeply unsatisfactory, and should desire to see it reformed. The first act of this propaganda is seen in the Epistle to the Galatians. At Corinth less was asked; but it was asked that teachers more in contact than Paul with the earthly Jesus should be accepted as having more direct authority.

Paul does not at once deny the claim put forward by these persons to be 'Christ's'; he treats it not as true, but as what these persons for their part held. All he asks at first is that they should consider his claim too. The main proof of his claim was the success of his mission (cf. 1 Cor. ix. 2, 2 Cor. iii. 3, Gal. ii. 8); he does not enter on that proof here, in detail, but only says (ver. 8) it is in his power to

[1] The rendering, Do you look at what is before your face? makes the sequence difficult; what the Apostle proceeds to point out is not something the Corinthians have interpreted wrongly, but something they must see to be the case when they look at it. The rendering, You look at things according to the outward appearance, is not supported by Paul's use of the Greek words (cf. ver. 1, Gal. ii. 11).

[1] φασίν

consider again in his mind, and see that as he is Christ's, so too are we. For if I also boast not a little of our authority 8
which the Lord gave me, gave me for your upbuilding and not for your destruction, I shall not be put to shame, and 9
then I shall not appear to be '*frightening you*' as it were '*with the letters.*' For '*his letters,*' he says,[1] '*are weighty and* 10
powerful, but when he is present his person is feeble and his address nothing at all.' The person in question may consider 11
that such as we are in word by letters when absent, such we shall also be in action when present.

say a good deal in support of it. It is evident, and the Corinthians can judge, that he has authority and that Christ gave it to him, for the work he has done. His authority is of a different nature from that of his opponents. Theirs tends, he seems to suggest, to the destruction of Christian life. Where they enter on their operations, confidence is destroyed, the minds of Christian people are confused, growth is stopped. His authority makes for the building up of a body of Christ, for the development of activities, for peaceful progress. That he possesses such a true authority, he can say fearlessly.[1]

9-11. If he should boast of an authority so exercised, he goes on to say, it would be an effective answer to the charge that he terrorized his converts by his Epistles. This phrase appears to be quoted from an adversary. If he has used his authority to promote the growth of his churches and not to concuss them, then his Epistles cannot have been written with any such intention. The Epistles thus spoken of need not be those to Corinth only, and it is needless to enquire how many Epistles had by this time been written to Corinth of which this might conceivably be said. The Galatian Epistle might be in the mind of those who made the charge as well as the sorrowful Epistle of ii. 4, which threw the Corinthians into such consternation. The following verse shows, however, that it was the general method of the Apostle in his visits and in his letters that was thus criticized.

[1] The phrase 'the authority which the Lord gave me for upbuilding and not for destruction' occurs both here and xiii. 10. It appears to me to be deeply embedded in the argument of each passage, so that we should regard it not as inserted in one of the passages from the other by a scribe, but as used twice by the Apostle, who felt it to sum up exactly the state of the case in each passage.

The contrast (touched on in ver. 1) between Paul present and Paul at a distance is stated in the words quoted from an opponent. The singular 'he says' is about equally attested with the plural 'they say' or 'it is said,' and on internal grounds deserves the preference, as ver. 11 is still concerned with the view of Paul taken by this person. See Introd. p. xl. The saying is a valuable testimony to the impression the Epistles of Paul at once produced when they were written; they were felt to be grave and important utterances, and they acted effectively, as they were intended to do. They were in strong contrast to the figure Paul made when present. There was a certain ineffectiveness about him at a meeting, and he was no speaker. He does not protest against the representation; the person who holds such language is not told that Paul will speak effectively when he comes, but that he will act with vigour; his acts, his opponent will soon find, will not be of a piece with the yielding demeanour and halting speech which is supposed to be the reality of him, but of a piece with the Epistles. He has described above (ver. 2-5) how he will deal with his adversaries when he comes, and we cannot doubt that he was capable, as he says he is, of acting in that style. There was no doubt a great difference between Paul in his ordinary frame of mind, not very ready to be hard, not very fluent in speech, and Paul inspired, when there was a great principle to fight for or a great wrong to remove.

[1] *they say.*

x. 12–18. Paul's answer to this opponent.

12 Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισιν τῶν
ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες
13 καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιᾶσιν. ἡμεῖς δὲ[1] οὐκ εἰς
τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος
οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν.
14 οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς,
ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·
15 οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα
δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι
16 κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν, εἰς τὰ ὑπερέκεινα
ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα

12-13. Ver. 12 opens in such a way as to show that the Apostle concedes the justice of what is said of his speech and address. His opponents no doubt possess what he wants—they are fluent and confident and get themselves accepted at their own valuation. He will not venture to class himself or to compare himself with them. That is said partly in sarcasm, but the expression by which he describes his opponents, and which is repeated at the end of this argument, contains a sharp censure. 'Some,' he calls them (perhaps it is one individual he is thinking of), 'of the self-commenders,' a set of people everyone distrusts, since 'self-praise is dispraise.' In iii. 1, we heard of people who brought to Corinth letters of recommendation, which Paul did not do; here it is said, no doubt of the same persons, that their recommendations are of their own making; both statements might be true of them.

In the following clauses there is a difficulty in the text, the two last words of ver. 12, 'they are not wise,' and the first two of ver. 13, 'but we,' being absent in some important MSS., though the MS. testimony, as a whole, makes for their inclusion. If this reading is followed, we have the following statement. 'We do not venture... themselves; but we measure ourselves by ourselves and compare ourselves with ourselves and shall not boast.' It is Paul who, instead of comparing himself with something outside him, looks at his own life and work as it is, and so does not boast unduly. If the reading of the text is followed, it is Paul's adversaries who measure themselves by themselves, not wisely, while Paul estimates his life and work by a different method. This is to be preferred. The point of the whole passage is that the subjective estimates men give of themselves are of no value, while Paul has an objective criterion of his ministry to point to. The recommendations of his adversaries are their own merely; they do not measure themselves by any great standard outside, but fix their eyes on their own greatness and regard themselves as a standard of excellence, and in that way they can never come to any true estimate of their value and position; they have no true insight into things (if they would compare themselves with Paul, frankly and truthfully! perhaps it is intimated). Paul is far from seeking to even himself with them. Going on to speak of his different way of estimating his own value, he says he will not boast into the vague as these others do, but will refer himself to the definite outward standard implied in the sphere he has actually occupied. God has imparted to him a 'canon,' rule, line, *i.e.* has marked out for him the territory he is to occupy in the service of the Gospel, and his boast will be in accordance with it. His adversaries claimed authority at Corinth (see notes on ver. 7-8), but Paul says Corinth is in the rule God has given him; the proof of it is that he actually came so far and preached the Gospel there. It would

[1] om. *οὐ συνιᾶσιν ἡμεῖς δὲ*.

For we do not venture to class ourselves or to compare 12
ourselves with some people, some of those who recommend
themselves. On the contrary, they come short of wisdom when
they measure themselves as they do by themselves, and compare
themselves with themselves, and we[1] shall not boast beyond 13
measure, but in accordance with the measure of that rule God
assigned us for our measure, so that we came as far as to you. It 14
is not as if we did not come as far as to you and stretched
ourselves beyond (what is our due); we were the first to come as
far as even to you in the Gospel of Christ. We do not boast 15
beyond measure in a sphere where others have laboured, but
cherish the hope that as your faith increases we shall obtain
through you an enlargement in respect of our rule, for something
further, so as to carry the Gospel to the lands beyond you, 16
without boasting in the territory of another, of things that

be different, he says, if he had not got so far as Corinth in his missionary work and yet had put forth claims on the church there; then he would be stretching beyond his rule. That is what his opponents are doing; but the fact is plain that Paul was there first, he is the planter, the founder, the father of the Church there (1 Cor. iii. 6-10, iv. 15). It is they who are stretching out too far, not he.

15, 16. He has defended himself against the suggestion contained in the teaching and the attitude of his adversaries, that it is they and not he who have legitimate authority at Corinth. His proof of his own right is just the work he has done in the Gospel; if God had not given him for his province a territory which extended to Corinth, he could not have done the work he has there. This was just the proof the Jerusalem Apostles had recognized when he brought it before them seventeen years before this Epistle was written (Gal. ii. 7-10). He now goes on, in a very loose connection, to speak of the ambition he has for a still larger sphere, and to contrast with his own action in this respect that of his adversaries. In ver. 15, he repudiates for himself the policy others are pursuing at his expense, that of boasting, regardless of the limits they ought to observe, on the basis of work not done by them but by others, intruding in a sphere which does not belong to them. His boast has the solid basis of his successful mission, and he hopes to extend his mission. At present Corinth is his limit, but he hopes, as the Christian life of the Corinthians grows firmer and stronger, that he will get an extension of his limit, so that it will be seen to embrace a still larger field. He looks forward to preaching in the regions beyond Corinth. This phrase has been taken to imply that when Paul wrote it he was living East and not North of Corinth; while i.-ix., it is held, are written from Macedonia, this passage was written from Asia, and, therefore, at an earlier date. (Kennedy, *2nd and 3rd Cor.* p. 92.) But Rome (Rom. i. 13) and Spain (Rom. xv. 24) were beyond Corinth from either point of view. He will never do what his opponents are doing, intrude on the sphere of another or take credit for work that others have done. He will be the Apostle of a still larger province; he will break new ground.

17. A great deal has been said about boasting; his opponents lift up their boast on soil that is not theirs, about work they did not do; his boast has a better warrant, and is to be based in future as now on the pioneer work he

[1] For the other reading, see note above.

Jer. 9, 23, 24 17 18 καυχήσασθαι. ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω. οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

xi. 1–15. Paul goes on to compare himself with his opponents at Corinth. (*a*) In respect of his prior claim on the loyalty of the Corinthians (1-4). (*b*) In respect of the full and complete teaching he had given them (5-6). (*c*) In respect of his refusal to accept support from them (7-12). This leads him to a sweeping denial to his opponents of the character they have assumed, of Apostles of Christ.

1 Ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ
2 μου. ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ
3 παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ· φοβοῦμαι δὲ μή πως
Gen. 3, 13 ὡς ὁ ὄφις ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ

has done for the Gospel, and which the Corinthians, if any one, must regard as real and lasting. He checks himself, however, with the Old Testament dictum, quoted by him also in 1 Cor. i. 31; boasting is idle and wrong except in the Lord, *i.e.* such as refers to what God has done or has promised. In religious matters everything must be looked at from God's point of view; private claims and boasts are nothing there. That is true at all times, and if the judgment is at hand, the truth of it is still more urgent. When God's sentence will be heard so soon, human criticisms and assumptions may well be silent (1 Cor. iv. 5). That is one side of the reflection with which this discussion ends, that not he who commends himself is approved but he whom God commends. But it may have another side. The opponents were introduced (ver. 12) as belonging to those who commend themselves; they are disposed of with the remark that their self-praise does not prove them to be approved, tested, accepted; that depends not on man's commendation but on God's. Paul checks himself when he finds he is beginning to boast; yet his closing words suggest that he thinks he has the commendation of God on which all depends. He has occupied the limits God set him, he has been successful in his mission. His boast is in a manner justified; it is a boasting of what God has done through him and, therefore, a boasting in the Lord. Compare on this Rom. xv. 15-21.

1-3. In the foregoing section the Apostle showed that at Corinth he had worked within the province God had given him, while his opponents had exceeded theirs. He goes on to compare himself with them in other points; he is to compel the Corinthians to see the contrast between them and him. This, he says, is folly, nonsense; it is not the business of an apostle so to praise himself and compare himself with others, and he makes himself a little ridiculous by doing so. And yet there is no other way; his jealousy for his converts, his fear about them, drive him to it. Will the Corinthians allow him to speak to them in this style? He wishes they would; he corrects himself, he asks them directly to allow him; or, with the other translation, he says he knows they do so. The jealousy which drives him to this course is that which as the founder of the Church at Corinth he must feel. He looks forward to presenting the Corinthian Church to Christ when he appears (cf. 1 Thess. ii. 19, 20, 2 Cor. iv. 14; Col. i. 22, 28). The relation in which the Church will then stand to Christ is here for the first time described in that figure of a marriage which was to play such a large part afterwards in Chris-

are done already. But '**he who boasts let him boast in the Lord.**' For not he who furnishes his own recommendation is approved, but he whom the Lord recommends. 17 18

Would that you could put up with a little folly at my hands; yes, do put up with me.[1] For I am jealous for you with a divine jealousy, for I engaged you to one man to present you a pure virgin to Christ; but I fear lest, as '**the serpent deceived Eve**' with his rascality, your thoughts also should be corrupted and carried away from simple devotion[2] 1 2 3

tian thought (Eph. v. 25-32; Apoc. xix. 7, etc.; Matt. xxv. 1-13; John iii. 29). The Church is destined to be Christ's bride; Paul's jealousy is not that of the husband, but of the arranger of the marriage, who cannot bear any disarrangement of his design; but it is not merely personal and subjective, it is concerned with so momentous an interest that God himself may be thought to share it. It is necessary that the bride should concentrate her attention on the 'one man' to whom she is engaged, and not open her heart to any other; but there is reason to fear that the Corinthian Church is having its attention distracted from the true object, namely, from Christ as he was preached by Paul. He is afraid that this bride is allowing other views to be introduced into her mind, views inconsistent with her first loyalty. In the Mishna and in early Christian writers (Everling, *Paulinische Angelologie u. Demonologie*, p. 55), Eve is seduced by the serpent and has concupiscence implanted in her, which is the origin of the carnal desire of all her posterity; and in the *Apocalypse of Moses*, a romance popular in many countries in the middle ages, much of the matter of which is also contained in the old *Life of Adam and Eve*, a narrative of the Fall is put in the mouth of Eve which serves to throw light on this verse and verse 14. We give the passage from Conybeare's translation of an Armenian version of the *Apocalypse* (see also Kautzsch, *Pseudepigraphen*, p. 521). Satan having found the serpent the wisest animal of all which are on the whole earth, entered into his form, in order to get Adam and Eve expelled from the garden. *And the serpent hung himself from and lay along the wall of the garden: and when the angels went forth to do homage, then Satan having taken the form of an angel, sang the songs of praise. And I looked and saw him there in the form of an angel.* The story of the forbidden fruit follows, and the seduction of Eve and her awaking to shame are effected by means of the fruit. The verses 3 and 14 of our chapter show when taken together that Paul knew a Haggadah

[1] Or, *Yes, you do put up with me.*

[2] Add, '*and purity.*' R.V. '*from the simplicity and the purity that is towards Christ.*'

4 νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος[1] τῆς εἰς Χριστόν. εἰ μὲν γὰρ
ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει, ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα
ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε ἢ εὐαγγέλιον ἕτερον ὃ οὐκ
5 ἐδέξασθε, καλῶς ἀνέχεσθε.[2] λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν
6 ὑπερλίαν ἀποστόλων· εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ
γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες[3] ἐν πᾶσιν εἰς ὑμᾶς.

or legend of this kind. Ver. 3 by itself does not perhaps go beyond the narrative of Genesis, where Eve is turned away by the suggestion of the serpent from her proper allegiance to God. But the deceiving of Eve is more than this in 1 Tim. ii. 14, 15, which shows the legend to have been known at all events in Paul's school, and probably here also. If the Corinthians listened to the intruders they would be like Eve, no longer a pure virgin for the marriage with Christ. It is the Church at Corinth of which this is said, not the individuals of it; but even in the ideal application the thought is harsh indeed.

4. The Greek words of the last clause may either be a statement of fact, as we have taken it, or a command, 'put up bravely with that!' In either case the words are a reproach to the Corinthians, which is justified in the following verse, for the attitude they are taking up to some teacher or teachers; these they allow to take great liberties with them. Paul asked them (ver. 1) to let him go a little further than usual with them; they have certainly allowed these men to do so (cf. ver. 20). Here the charge suggested in the last verse under the figure of Eve and the serpent is put forth nakedly. This person who 'comes,' leaves his own province to meddle with work done by another before him (x. 12, 16). Paul no doubt has an individual in his eye, the prominent member of a party of intruders—he is undermining the loyalty of the Corinthians to their first teacher and playing the part of the serpent to their Eve.[1]

He is preaching to them another Jesus, whom Paul did not preach; instead of the divine Saviour who came from heaven to make men rich when they were poor (viii. 9), he is preaching the human Jesus, a Jew and Saviour of the Jews (v. 16). He is suggesting a different set of motives and principles of Christian life from those which Paul supplied. The spirit which sprang up in Paul's converts at his preaching came straight from the Cross which he held before them (Gal. iii. 1-6); union with the dying and risen Saviour made a new life with new powers begin in them. The intruders offered a different gospel from Paul's; his Gospel was that every one who believed in Christ and his Cross was justified and accepted by God; theirs that the Messiah of Israel had appeared, and that those of the Gentiles who associated themselves with the people of the promise and kept the commandments of Jesus would have part in his kingdom (Acts iii. 25, etc.).

Paul undoubtedly believes these things to be actually going on at Corinth as he writes. His language here is very similar to that which he addresses to the Galatians when he writes (Gal. i. 6), 'I wonder that you are so quickly changing from him who called you in the grace of Christ to another Gospel, which is not another; only that there are some people troubling you and seeking to subvert the Gospel of Christ', and Gal. iii. 1, 'O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ was first set forth crucified!' etc. We have to recognize that the attempt at Corinth was of a piece with that in Galatia, Paul's Gospel of the heavenly Christ and of the Cross being supplanted by a doctrine of a Jewish Messiah, with little said of the crucifixion. How the Corinthians could allow themselves to be thus worked upon is to him a matter of wonder.

[1] With the variant 'you would put up finely with that,' this preaching has not taken place, but is hypothetical. But it is a real person, one who 'comes,' that is spoken of, and the reception of him, also a fact, by the Corinthians.

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[1] Add, καὶ τῆς ἁγνότητος. [2] ἀνείχεσθε. [3] φανερωθέντες.

to Christ. For if he who comes (to you) preaches another 4
Jesus whom we did not preach, or you receive another Spirit
which you did not receive, or another Gospel which you did not
accept, you put up[1] with that finely. For I reckon that in no 5
point have I come short of those extra Apostles. It may be that 6
in utterance I am not an expert, but in point of knowledge
it is otherwise with me; we always made it plain to you at
every point.[2]

He is so sure that his Gospel of the heavenly Saviour and his Cross is the only true one, and that it alone opens up the large new world into which it was the object of Christ's mission to lead men, and the Corinthians too had been so sure of the truth he preached to them, and so fully persuaded of the blessings his Gospel opened up, that their conduct is inexplicable to him when they allow themselves to play with the notions brought before them of a more limited Saviour, a poorer Gospel. Yet they put up with it. That such attempts are being made at Corinth, and that the Corinthians are tolerating them, are facts.

5. This verse justifies the reproach of the former one. The Corinthians should not have been so ready to desert Paul; the new teachers are not so superior to him. That a personal comparison of them with him had been entered on at Corinth appears throughout this part of the Epistle. The 'extra Apostles'—the phrase occurs again xii. 11—were supposed by Baur, followed in this by many expositors, to be the first figures in the Church, Peter and James, the 'pillar' Apostles (cf. Gal. ii.). Paul thus ironically describes them, and claims that he is as good as they; his opponents at Corinth had played them off against him, but he does not shrink from the comparison. But this is unnecessary. In ver. 13, Paul speaks of Apostles who are not really apostles, who do not deserve the name. If the intruding teachers made a great deal of the Apostleship they claimed, of their being recommended as Apostles by some great authority, perhaps the mother-church (iii. 1), and declared Paul to be wanting in the proper credentials and antecedents of an Apostle, he might well turn the title against them in satire: 'Apostles? yes, oh great Apostles, extra Apostles!' The persons thus described are those against whom all the controversy of chapters x.-xii. is directed. He has been equal to them, Paul declares, in every respect. The Corinthians should have seen it, and been loyal to him. For a discussion of the extra Apostles, see Introduction, p. xxix *sqq.*

In one point he does not maintain that he has been their equal. The persons in question apparently not only asserted that they had the true doctrine rather than Paul, and that they had the credentials he lacked, but they had the advantage over him as speakers. Some of them must have spoken Greek, and may have been Greeks by birth, members of Jewish synagogues before they became Christians. Like the Greek opponents of Stephen (Acts vi. 9-14), and like Paul himself, some of the adversaries were pure Jews (ver. 22). He has already alluded to this advantage on their part (x. 1, 10, 11), and here he admits it again. Yet, he urges, his address is not to be judged by its outward style, there is more in it than in that of a more ready orator, such as these men may be. In point of knowledge, *i.e.* of insight into the deeper essence of the Gospel and all that it implied in the past and the future, the Apostle claims to be not a layman but a specialist (iii. 5). He disclaims ability of himself to arrive at the true knowledge of the contents of the Gospel, but (iv. 3-6) he claims that it was imparted to him by special revelation (see also 1 Cor. ii. 6). The Corinthians must acknowledge when they look back on

[1] With the variant, '*you would put up . . .*'
[2] Variant, '*we were always fully exhibited.*'

xi. 7–12. Comparison of himself with these opponents in the matter of salary.

7 Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι
8 δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; ἄλλας
ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ
9 παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐθενός· τὸ γὰρ
ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ
Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ἐμαυτὸν ὑμῖν ἐτήρησα καὶ
10 τηρήσω. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη
11 οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. διὰ τί; ὅτι
12 οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν. ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα
ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται
εὑρεθῶσιν καθὼς καὶ ἡμεῖς.

xi. 13–15. What is to be thought of his opponents at Corinth.

13 Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματι-
14 ζόμενοι εἰς ἀποστόλους Χριστοῦ. καὶ οὐ θαῦμα· αὐτὸς γὰρ ὁ

his ministry among them that in point of knowledge he was far superior to these new Apostles. They never came to him in vain for explanations; at every point he was full of teaching they found satisfactory.

7-12. One matter there is, the Apostle feels, with regard to which the Corinthians possibly have some ground to complain of him. He had not bound them to himself by letting them support him when at Corinth; had he done so, they might have been less ready to turn to other guides. There could be no fixed practice in the early days of the Gospel as to the support of an Apostle by the churches he founded. The older Apostles gave up their trades (1 Cor. ix. 6), and Paul acknowledges their right to do so, quoting the Lord's injunction that those who preach the Gospel should live of the Gospel (1 Cor. ix. 14). At Corinth he did not make use of this privilege, as he explains in the chapter quoted; in the churches of Greece generally he received no income from his converts. The rule laid down in Gal. vi. 6 contemplates a paid local ministry of the Word, but was not meant for the case of an Apostle, nor was it addressed to Greece. In Greece, Paul is an Apostle who receives no pay; but the Apostles who came in to Corinth from outside received pay (ver. 12; cf. 1 Cor. ix. 12). Did this make them superior to Paul? Did they represent that they took pay because as Apostles they were entitled to it, while Paul got none because he was not so entitled, was not in fact really an Apostle at all? That argument may be traced in 1 Cor. ix. as having been used against Paul, but in the present passage it does not appear. The leading motive of this section and the effect it is meant to produce are rather obscure; but if we start from ver. 12 they can be made out. In that verse we find that Paul's opponents who accepted pay from the Corinthians wished Paul to do the same, in order that comparisons of their practice with his on this point might cease. In ver. 7 we have it suggested that Paul's not taking pay might be understood as offensive to the Corinthians. Why did he not do what other Apostles did? Was it because he did not care for the Corinthians, and had not enough confidence in them to throw himself on their bounty? (ver. 11). He was a proud solitary being, it might be said, and would rather suffer want than let the brethren help him. They had a right to be offended at him for this. He ought to act as other Apostles did. We see accord-

Or was I guilty of an offence when I kept myself low to raise you up, in that I preached the Gospel of God to you gratuitously? I plundered other churches and took pay from them for the ministry to you, and when I was with you and ran short I did not trouble anyone; the brethren who came from Macedonia made good what I required; I consistently kept from being a burden upon you, and I will so keep myself. As the truth of Christ is in me, this boast shall not be barred against me in the regions of Achaia. Why? because I do not love you? God knows. I will go on doing as I am doing now, so as to leave no opening for those who wish to make it appear that their action in the matter they boast of is the same as ours.

For these people are false Apostles, deceitful workers, putting on the form of Apostles of Christ. And no wonder, for Satan

ingly that Paul's not taking pay was an advantage to him as against these opponents, of which they were anxious to see him deprived. In these Apostles the sordid considerations connected with the support of the Apostles of the Church, of which we hear in the Didache (chap. xi. 4), are already apparent. Paul refuses to give up his advantage. He has already written to Corinth his reasons for not wishing to depend for his support on the church there. He does not here repeat the general argument of 1 Cor. ix.; but holds up as clearly as possible what his practice has been at Corinth, and lets it speak for itself. It was his rule for Greece that he took no pay; from Phil. iv. 13-17 we see that he received none in Macedonia either, with the single exception of the church at Philippi; the brethren (ver. 9) who brought him a subvention from Macedonia at Corinth must have come from that church. It seems suggested that in Asia Paul acted differently; it is only after he came into Europe that we hear of his working at his trade. (On the remuneration of lecturers in the Empire, and of their civic position in Greek towns, see Ramsay, *Cities of St. Paul*, pp. 228-231.) If then the Corinthians complain of him for not asking them for money, they must complain; Paul does not think, however, that they will think worse of him for it, or that the plain statement of his principle and of the straits to which it brought him will hurt him in their eyes. That he feels strongly both about his principle and about its application at Corinth is proved by the appeals (ver. 10, 11) to the truth of Christ, and to God to whom his private feelings are known. That he will stick to his principle, and that he has not ceased to love the Corinthians, are things that go with him when he is alone with Christ, with God.

Why Paul refused to be dependent on Greeks for financial support, it is hard to make out. Was it some remnant of Jewish pride that shrank from obligation to heathens, or was it knowledge of the Greek disposition, so ready to turn upon a leader or governor, that made him unwilling to give his converts this hold upon him? His independence certainly served him well in the present case.

13-15. That he should appear on a level with these persons and be invited to traffic with them and promote their views, is to Paul intolerable. He is driven by the thought to one of the hastiest utterances in his writings. He will

15 Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

xi. 16–33. It is not the Apostle's business to boast; yet he makes up his mind to do so.

16 Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ μήγε, κἂν ὡς
17 ἄφρονα δέξασθέ με ἵνα κἀγὼ μικρόν τι καυχήσωμαι. ὃ λαλῶ, οὐ
κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει
18 τῆς καυχήσεως. ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κἀγὼ καυχή-
19 σομαι. ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· ἀνέχεσθε
20 γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ
21 τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. κατὰ ἀτιμίαν

have nothing to do with them, will not in any way recognize them, or admit their claims. They are not Apostles at all, he says, though they give themselves the title; they are only spurious Apostles. They have no real devotion to the cause of Christ; they only pretend to be devoted to it; they are serving themselves, not Christ. The outward guise of Apostles, in which they come to Corinth, is only put on. The Jewish legend of the Fall (quoted in ver. 3) is again drawn upon to show that the transformation of these people into Apostles is not surprising. In ver. 3 the Corinthian Church was said to be in danger of corruption by these people, as the serpent corrupted Eve. Here these people put on a semblance which does not belong to them, as Satan did for the temptation. They do not belong to the glorious ministry of righteousness (iii. 9), but to Satan's ministry. A bad end is predicted for them in true Oriental fashion. At the judgment they will find their place (Rom. vi. 21, Phil. iii. 19). It is very curious to see the Apostle introducing Jewish legends to Greek converts and making such a use of them. The churches of the West required to be made acquainted with the Jewish Scriptures in order to understand the antecedents and the historical position of Christianity. The figure of Satan, however, of whose devices Paul says he is not ignorant (ii. 11), and who plays a considerable part in his religion, was not to be learned as the Jews then conceived it from the books of Scripture. The use made by Paul of Jewish legend is very considerable.

Many of the best friends of the Apostle do not defend his controversial style in this passage. It is not without parallels in the Gospels, not to speak of the Apocalypse (cf. Matt. xxiii. 15, John viii. 44, Apoc. ii. 9, iii. 9). At the opening of a new religion the opponents of the doctrine are apt to appear as enemies of God, children of his adversary (see the Koran *passim*). Paul is sorely tried by these opponents, who made all sorts of venomous charges against him, and at Corinth were doing all they could to tear the church he had founded away from him. If they were Apostles, he judged, their Apostolic power made for destruction and not for building up (x. 8). They had not the ways of the Lord (Didache xi. 3); his meekness and reasonableness are not to be seen in them. In the main perhaps Paul is right: these men were not true representatives of the Christian cause or entitled by their mode of action to pose as organizers and rulers of Christian Churches. Yet it may be that he would not have repeated afterwards this too vehement outburst of irritation.

16, 17. Ver. 1 is taken up again. Paul does not repeat exactly, as he seems to think he is doing, what he said there; but what he says comes to the same thing. There he wished the Corinthians to endure some folly at his hands, here he says they are not to think him a

himself puts on the form of an angel of light. So it is no 15
great matter if his ministers also put on the form of ministers
of righteousness,—their end shall be according to their works.

Again I say, Let no one think me a fool; but if it cannot 16
be helped, receive me even as a fool, that I too may boast
a little. What I say, I do not say as according to the Lord, 17
but as in folly; this business of boasting which I am setting
about makes me do it. Since many boast according to flesh, 18
I will boast too in that way. For you wise people put up 19
with fools so readily! You put up with it if one makes 20
slaves of you, if one devours you, if one catches you, if one
sets himself above you, if one strikes you in the face. It 21

fool. His boasting, *i.e.*, is not to be taken as part of his official action. It is not according to the Lord, not what Christ puts in his mouth; it is a private utterance of his own. He is compelled to enter on it, and the Corinthians are to indulge him in it; he can do it without giving offence to them. Where there is boasting there is folly; they must allow for that. This little preface comes before a new section of his self-defence, in which we hear less about his opponents, more of his own personal experience outward and inward. The general pictures of his career given in chaps. iv. and vi. are carried into detail; this was the most effective answer he could give to all that had been said about him, the most direct appeal to the conscience of the Corinthians. Yet he regards it as folly, not business.

18. The persons spoken of are those with whom he measures himself (ver. 22 *sq.*). They boast of their birth and ancestry, of the position they hold in the Church, of the external services they do for the Gospel. Well, he will meet him on that ground.

19, 20. The part he is setting himself to play in boasting to the Corinthians the Apostle justifies by referring to the treatment they have given to his opponents. They are wise (for similar compliments see 1 Cor. i. 6, iv. 10; 2 Cor. viii. 7); so wise that they can tolerate not only folly but a great deal more. They do not insist that ministers of the Gospel should stick to their proper business and only speak 'according to the Lord'; they allow them all kinds of liberties. The picture drawn of the proceedings of the intruders at Corinth is vivid. The 'enslaving' does not mean what is spoken of in Gal. v. 1,—the endeavour to impose the whole yoke of the law; yet we see from chap. iii. that efforts were made in this direction. The 'devouring' is to be understood of the matter of salary (xi. 13); as for 'catching,' Paul defends himself (xii. 16) against the same charge, seeking to obtain by trickery an undue hold over the converts. The 'setting themselves above you' is explained by the whole tenor of the Epistle, which tells us of an attempt to supersede the free and elastic arrangements of the Greek Church by a system of subordination under authorities at a distance, and their representatives. The 'striking in the face' is no doubt metaphorical of rude and overbearing contradictions and rebukes. Was it Titus who brought Paul all this curious information?

21. There is an impression among the Corinthians that Paul is not when present a forcible person (x. 1, 10; xiii. 3, 4). Here when it is a question of upholding himself against the intruders at Corinth, he allows that it is

λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν. ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν ἀφροσύνῃ
λέγω, τολμῶ κἀγώ.
22 Ἑβραῖοί εἰσιν; κἀγώ.
Ἰσραηλεῖταί εἰσιν; κἀγώ.
σπέρμα Ἀβραάμ εἰσιν; κἀγώ.
23 διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ·
ἐν κόποις περισσοτέρως, ἐν πληγαῖς περισσοτέρως,
ἐν φυλακαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις·
24 ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,
25 τρὶς ἐραβδίσθην, ἅπαξ ἐλιθάσθην,
τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.

true. He is not forcible in their way, as described in the preceding verse. It is not a creditable thing he has to speak of; yet he must say it, he has come short in firmness and in show of authority; he may be thinking of the unworthy way in which he was treated at Corinth on a certain occasion (ii. 5, vii. 12). But the discredit is for the Corinthians too, that they should prefer those who bully them and exploit them to one who treated them gently, and insisted so little on his rights and dignity. Should they have thought him weak; is not that a discredit to them? He will show them that it was.

The following recital of his advantages of birth and of his missionary distinctions from his sufferings in the cause (ver. 21-29) was not shaken out of his sleeve by the Apostle at a moment's notice, but bears the marks of careful preparation and adjustment to a telling rhetorical statement. We notice the use of several terms with the same meaning, to produce an effective set of parallel clauses: Hebrew, Israelite, seed of Abraham; excessively, excessively, incomparably; the repetition of an emphatic word: often, often; dangers, dangers; the sequence of numbers: five, three, one, three; a night and a day; and the varying of the construction (ver. 26, 27, 28) to avoid monotony. The passage must be printed in parallel lines to bring out the construction of the whole.

21[b]. The Corinthians need not have been so ready to think little of Paul, or to conclude that the incoming Apostles were persons of more weight and consequence than he. He is on a level with them even in those respects on which they had mainly insisted in order to produce that impression. They boast according to the flesh (ver. 18), of their extraction and their position in the Church, and he shows that in point of extraction he is their equal, and that in the essential distinctions of a servant of Christ, viz. labours and sufferings for the cause, he has a record far superior to theirs. In this noble vindication of himself, in which he simply appeals to the facts of his career, and to which the word 'boasting' cannot properly be applied—there is no boastfulness in it—he declares once more that he is speaking as a fool, acting, as it were. Christ did not send his Apostles to speak about themselves, that is not their business, and Paul does not admire himself when so engaged.

22. What boasts do these people make? They boasted of their extraction. They were Hebrews, they said. That is the old sacred national name. It is applied in Acts vi. 1 to the Jews who belonged to Palestine and spoke the language of Palestine, in contradistinction to the Jews who had their home in other countries, and read the Scriptures in Greek. The persons before us, however, need not be thought to have belonged to Palestine, any more than Paul himself did. They had good command of Greek as speakers, and probably came, as Paul did, from the Jewish quarter of some Greek city or cities. They belonged to the central stock of the chosen people, the principal inheritors of its traditions. That they are Israelites is in effect the same thing. Israel is the theocratic people, to whom God says, Hear, O Israel, in

is not a nice thing to say, but we certainly have been weak.[1] But whatever vaunt anyone brings forward, I am 21b
speaking in folly, I can make that vaunt too.

Are they Hebrews? so am I. 22
Are they Israelites? so am I.
Are they seed of Abraham? so am I.
Are they ministers of Christ? I speak as a madman, I 23
more;
with labours much exceeding theirs, with stripes much
exceeding theirs,
with imprisonments beyond comparison, with deaths often.
From the Jews I received five times the forty less one. 24
Thrice was I beaten with rods, once was I stoned, 25
thrice did I suffer shipwreck, a night and a day I was
on the open sea.

giving the commandments (Deut. v. 1), and who are addressed in the Prophets (as in Isa. xl. 27, etc.) as the special objects of God's care. The seed of Abraham is another expression of the same idea: the promises were addressed to Abraham (Gen. xv. 5, Gal. iii. 29). It is for rhetorical purposes that the three designations are recited. To each of them Paul is able to respond, So am I. Of his citizenship of Rome and of Tarsus Paul does not speak.

23. They called themselves Apostles (ver. 13); ministers of Christ is a more general term, which includes that one. That they are ministers of Christ is one of their boasts; the title is one of honour, and they uphold their right to it by pointing to their letters of commendation and perhaps their close relation to some great figure in the Church; of claims of this kind Paul no doubt had less to show (iii. 1). They also seem to have appealed to their work as Apostles to show that they had the root of the matter in them; for Paul does not say that they had never wrought and suffered in the cause at all, but only that his services in that way were far greater than theirs. It is by these that he here proves the genuineness of his ministry. In Galatians he gives a historical proof of it and (chap. iii.) the Corinthians themselves are the evidence of it. Here it is sufferings in the cause that mark the Apostle; the minister of God has to prove his position in that way (cf. vi. 4, 5; Acts xv. 26). Paul, with a last shiver at the plunge he is taking,—not only a fool, an actor, but a madman must he now appear,—takes up the recital of all he has come through. With his labours and imprisonments and stripes, those of his opponents are not to be compared. They had something of the kind to show, but nothing like what he had. That was to be expected in one way; for their Gospel was not like his, anti-Jewish. Their converts would not be lost to the synagogue, and, on the part of the Jews, they would have little hostility to encounter. After this general statement about his persecutions, he specifies the occasions in which his life was in danger, implying that these others had not much of this kind to point to. Often had he been in a situation in which a fatal issue was very possible. The Jewish beating,—thirty-nine stripes, to keep within the forty allowed by Deut. xxv. 3,—was a punishment of great barbarity; the regulation of it in the tract *Maccoth* of the Mishna, where it is described, provides for the case of the victim dying under it. The beating with rods by the lictors (one case, Acts xvi. 22) was not so terrible, and scarcely comes under the category of 'deaths.' The

[1] Literally, *I say in the way of dishonour, that we have been weak.*

26 ὁδοιπορίαις πολλάκις,
κινδύνοις ποταμῶν κινδύνοις λῃστῶν
κινδύνοις ἐκ γένους κινδύνοις ἐξ ἐθνῶν
κινδύνοις ἐν πόλει κινδύνοις ἐν ἐρημίᾳ
κινδύνοις ἐν θαλάσσῃ κινδύνοις ἐν ψευδαδέλφοις,
27 κόπῳ καὶ μόχθῳ ἐν ἀγρυπνίαις πολλάκις
ἐν λιμῷ καὶ δίψει ἐν νηστείαις πολλάκις,
ἐν ψύχει καὶ γυμνότητι·
28 χωρὶς τῶν παρεκτός, ἡ ἐπίστασίς[1] μοι ἡ καθ' ἡμέραν, ἡ μέριμνα
29 πασῶν τῶν ἐκκλησιῶν. τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ; τίς σκαν-
30 δαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ τῆς

stoning at Lystra (Acts xiv. 19) was believed by Paul's friends at first to have killed him. Of the five Jewish beatings and three Roman and the stoning, Acts records only two cases. The 'deaths often' embrace also three shipwrecks, and a day and night on the open sea, of all which Acts tells us nothing, for the voyage (Acts xxvii.) is of course later than our Epistle. In the coasting voyages of the Mediterranean at that time shipwreck was always very possible; there was always a danger of the ship being driven ashore, as in Acts xxvii. The night and day on the deep is in addition to the shipwrecks. In *Odyssey*, v., the hero is two nights and two days on the open sea before being cast on the island of the Phaeacians. Evidently the Apostle made many more voyages than the book of Acts tells of.

26. The construction of ver. 23 is resumed; supply 'I am Christ's minister,' more than they. After the well-nigh fatal encounters come those connected with travel where things did not proceed to such extremities. The following adventures belong mostly, as Deissmann, *Paulus*, pp. 24, 25, says, to the Apostle's journeys in Asia Minor. The reader will understand our passage better if he consults Sir W. Ramsay's article on 'Roads and Travel in the N.T.', Hastings, *B.D.* vol. v. Not every river the traveller came to on the road had a bridge to cross by, and if the water was swollen from the melting of the snows in spring, the crossing might well be an adventure. The roads were infested with robbers in proportion to the slackness or effectiveness of the police in the country traversed. Paul gathers a Church in which is neither Jew nor Greek, but he suffered persecution from both sides—from the Jews (see many passages in Acts) because he drew away the Gentile members from their synagogues, as well as for more religious reasons, from the Gentiles because he set forth, as they said, strange gods (Acts), and his proceedings might disturb civic order (Acts xvii.) and interfere with certain trades (Acts xix.). Of city perils we read in this last cited chapter (see also 2 Cor. i. 8, 1 Cor. xv. 32), and as to perils in the wilderness we may think of storms in exposed parts of the road, or of wild beasts lurking near it. The last pair of terms added to fill up the rhythm is not happy. We have had the sea already, and it comes awkwardly in a catalogue of perils of land travel; nor do the perils from false brethren belong naturally to such a recital. The perils from snow do not occur, nor the perils of the wayside inns. Paul's foot journeys would be in summer; he would spend the winter with one of his churches (1 Cor. xvi. 6, 7). We get a great impression from this passage of the amount of travel the Apostle undertook, and of his resolute continuance, in spite of hardships and dangers which would have brought most men to a stand, in the work to which he gave himself. His constitution cannot have been feeble, to carry him through so much.

27. This verse seems to refer not to hardships of travel, but to Paul's life

[1] ἐπισύστασις.

In journeyings often, 26
In perils of rivers, In perils of robbers,
In perils from my own people, In perils from men of other peoples,
In perils in the city, In perils in the wilderness,
In perils on the sea, In perils at the hands of false brethren,
In labour and travail, In nights without sleep, many a time, 27
In hunger and thirst, In fastings, many a time,
In cold and nakedness.
Besides what comes in addition to all that, the daily onset[1] 28
upon me; the care of all the churches. Who is weak, and 29
I am not weak? Who is offended, and I do not feel the heat
of it? If there has to be boasting, I will boast of what is 30

when he was in a town, working at one of his churches. It was there that he carried on a course of manual labour for his sustenance, involving, no doubt, long hours for uncertain pay. In ver. 9 he speaks of having come to the end of his resources on a certain occasion at Corinth; this would explain the hunger and thirst. The fastings he speaks of must be just the same thing, for voluntary fasting can scarcely be put down in a list of hardships (cf. vi. 5). Cold and nakedness (Rom. viii. 35) are also features of the life of a working man who is not making enough. The nights without sleep might be due to the nature of the lodging; anxiety about his mission is spoken of in next verse, and belongs to a different order of trials from those here spoken of. Cf. vi. 4 *sq.*

28, 29. The hardships and privations apparently are taken as the ordinary day's work of his life, which has to be looked for and put up with. But in addition to this, the daily pressing in on the Apostle of claims and appeals of all the churches. The phrase gives a lively idea of the frequency with which messages came from each of the churches. In this Epistle Paul appears to hear almost everything that is said at Corinth; in Gal. vi. 17 he entreats that he may be spared trouble from Galatia. The churches are as yet without an internal constitution providing for the settlement locally of questions which arise; a great deal has to be referred to the Apostle. And he is not hard enough to settle such matters without feeling the strain of them. He feels the pain of scruples (Rom. xiv., 1 Cor. viii. 13) which he does not share, and turns weak himself when he hears of them; everyone who thinks himself slighted or wronged, or who is protesting in vain against the action of the community, looks to Paul for sympathy, and gets it. How is it possible for one man, a man with so many hardships to put up with in his own lot, to bear that ever renewed burden of administration?

30. Does ver. 30 refer to what he has been saying or to what he is going to say? In xii. 5-10 he comes to explain the principle on which he prefers to boast of his weaknesses, illustrating that principle by a marked example. But in xii. 10, stating the conclusion to which he has thus been led, that his weaknesses are the only thing he is allowed to boast of, he explains what he means by his weaknesses, and they are just the things he has been speaking of here (xi. 23-29). Ver. 30, then, must look backwards; if he is to boast at all, it must be of the aspects of his career, in which he appears not as a strong and

[1] Or, *tumult.*

31 ἀσθενείας μου καυχήσομαι. ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ
32 οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. ἐν
Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν
33 Δαμασκηνῶν πιάσαι με· καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

xii. 1–10. He might reasonably boast of his visions and revelations; but in them too he has been convincingly taught not to boast of them, but of his weaknesses only.

1 Καυχᾶσθαι δεῖ,[1] οὐ συμφέρον μέν,[2] ἐλεύσομαι δὲ[3] εἰς ὀπτασίας
2 καὶ ἀποκαλύψεις κυρίου. οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν

prevailing person, but as a person weak, buffeted and tossed about, exposed to every kind of trial, and even in his work of administration, in which he holds so great a position, feeling the things too keenly with which he has to deal, bearing the burden of the weaknesses of his converts as well as his own. He set out to boast; see how he has done it! he has brought forward the very things a boastful person would have said nothing about. There is a boast for you! The Corinthians carried away by the boasting of those other people, are now to look at this boast too, and see what they think of it.

31. Does ver. 31 also look backward with its appeal to God as Jesus knew him and declared him (cf. i. 3) to confirm what is said? In Gal. 1, 20, after giving a piece of autobiography, the Apostle declares, with an appeal to God according to Rabbinic fashion, that his statement is to be relied on. In 2 Cor. i. 23, he also uses an oath to confirm the truth of what he says (cf. also Rom. ix. 1). An oath is a kind of covenant between two parties; they come together on the basis of the truth which is assevered, and to which God is taken as a witness (compare Matt. v. 33-37). What is it that Paul is here anxious that the Corinthians should accept from him? It does not look as if they could have any difficulty about the recital of his adventures and trials; we should suppose them to have known it all already. Many scholars therefore have made the asseveration point forward to the two incidents (xi. 32, xii. 2). This is in itself less natural and likely, and we must suppose that in what he has told of his life as a missionary there was a good deal which he thought would be new to the converts. Boasting is a distasteful business to him here, and he had not indulged in it when at Corinth. The converts did not half know their father in Christ.

32. Aretas was king of Nabataea from 9 B.C. to 40 A.D. He was father-in-law of Herod the tetrarch, who in the period of the Gospels put away his daughter to marry Herodias (Mark. vi. 17). This led to a war between Aretas and Herod, which falls after the Gospel period. Damascus, now much less important than in former times, had recently been given to Aretas by a Roman emperor: he kept an ethnarch there (head of a semi-independent state; the Jewish high priests had the title from the Maccabean period downwards, when Judea had a coinage of its own); and in Damascus this person was supreme. The incident of our text must have taken place after the year 33 A.D., when Damascus had Roman coinage. In the narrative of Acts ix. 23-25, Paul leaves Damascus just as he says here; but from fear not of the ethnarch, but of the Jews who have formed measures to do away with him, and are watching the gates to seize him. There is no positive inconsistency between the two accounts of the matter.

But why does Paul bring up this incident here? Heinrici and others think that the manner of his leaving

[1] δέ: δή. [2] μοι. [3] γάρ.

connected with my weakness. The God and Father of the 31
Lord Jesus knows, He who is blessed for ever, that I do
not lie. In Damascus the ethnarch of King Aretas watched 32
the city of the Damascenes to arrest me; and I was let down 33
through a small door in a basket through the town wall
and escaped his hands.

There has to be boasting;[1] it is of no use indeed;[2] but[3] I 1
will come to visions and revelations of the Lord. I know a 2

Damascus must have been represented in a way seriously to injure his character. His first act as a Christian is said to have been a flight, he is a weak man, a coward; he therefore gives the true account of the matter with the asseveration (ver. 31); that is all that happened. But this interpretation is not necessary. It is very possible that when he swore that all he had told of his career was true, he remembered that he had not mentioned this occurrence, and thought proper to put it in, though not in its place. It should have been among the deaths often (23, 24); it also was a weakness, a deadly peril from which the divine mercy saved him. It has to be noted that this incident could not have been put into the enumeration of ver. 23, 24, the rhythm of which is complete without it.

xii. 1. The readings are here very conflicting; the connection between the piece of boasting which now follows and that of the preceding passage is obscure, and has been differently expressed by the copyists. There is also room for serious differences of punctuation. Our translation follows the reading adopted, with most of the editors.

Paul takes up again the phrase of xi. 30, 'there must be boasting'; the Corinthians have forced him to do it (xi. 16, xii. 11), and he has made up his mind to it, although reluctantly. Addressing himself to a new effort of that sort, his reluctance finds vent afresh; it is of no use, he says; the boaster appears as a fool, and if a missionary, gives up his proper functions; the hearers, if they are not concussed by it—in x. 8, 9 he seems to see the advantage in boasting that it may give his letters a milder character—are, on the other hand, not edified. Yet there is some excuse for the boasting to which he is now to address himself. It is not of the worst kind; it is not boasting according to the flesh; it is about a distinction which even to the most spiritual view must appear real and substantial. He will come to visions and revelations of the Lord. The two words stand for the same thing; or, more correctly, the vision is the vehicle of the revelation made through it. One sees something that others do not see, something belonging to the heavenly world, as Zacharias saw an angel in the temple, or Peter saw the vessel let down from heaven, and by that means one is brought to know something he could not have known otherwise, of heavenly realities. That is a great privilege; the person to whom it happens is evidently favoured and distinguished by God. It shows great modesty and self-restraint when Paul, coming to speak of experiences of this kind which he has had, says that boasting of them is not profitable, that he would do better to suppress it. Many a contemporary of his judged very differently, and held that when heavenly knowledge was communicated to him

[1] *Boasting, however, is of no use*; or, *Boasting then—it is of no use.*
[2] *to me* (in place of 'indeed'). [3] *for.*

δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα εἴτε ἐκτὸς τοῦ σώματος
οὐκ οἶδα, ὁ θεὸς οἶδεν, ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου
3 οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι εἴτε
4 χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ὅτι ἡρπάγη εἰς τὸν
παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ
5 λαλῆσαι. ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ
6 καυχήσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις. ἐὰν γὰρ θελήσω καυχή-
σασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή
7 τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ἐμοῦ. καὶ

he was not at liberty to keep it to himself; it was his duty, his business, to speak of it. Paul apparently had never before narrated this experience to the church at Corinth (but cf. v. 13) or to any other church. Now his mouth is opened, against his will.

2. Shyly and in enigmatic language the Apostle begins his story of his visions and revelations. He is not a good boaster, he does not say I, I, but begins as it were to tell a story about another person, 'I know a man in Christ.' The Old Testament religion has its heroes who have had heavenly visions—Isaiah, Jeremiah, Ezekiel—and the Jews know of many a one who was carried off to heaven and told what he saw there—Enoch, Baruch, Ezra. The Corinthians know of many a figure in Greek mythology and in historic times to whom such things happened. But here is a Christian, a man in Christ, who has had such an experience; the new religion is not behind the older ones.

What is to be narrated took place fourteen years ago, before Paul started on the journeys recorded in Acts, and a few years after the Damascus incident just spoken of. That he is speaking of himself is plain; what he is going to say belongs to his personal boast, though he thus stands back from it. The person spoken of had an experience which falls under the heading of visions and revelations of the Lord. How did he come to have it? Was he fasting? (Acts x. 10, xiii. 2.) Was he praying? Was he sleeping? (The visions in the Apocalypses of Judaism are generally introduced with some such statement, Test. Levi ii. 5, Enoch xvii.) We are not told; only that he was in a state in which the ordinary means of knowledge were broken off; he does not know how it came about, cannot tell if he was in the body or out of the body. (The *Gospel according to the Hebrews* makes Jesus say that the Holy Spirit his mother seized him by one of the hairs of his head and carried him off to Mount Tabor; but both in Jewish and Greek works we find statements that the soul was carried off from the body to receive divine communications—*Ascension of Moses*, cap. 6). Such a thing could take place apparently in either way; the body might be carried off, or the spirit be taken away by itself, leaving the body behind. What Paul narrates must have been in one way or other, but only God knows in which way it was.

The term 'carried off' implies that there was consciousness of a journey being made, a flying through the air, a rapid ascent to the upper regions. In this verse we are told that the journey went so far as to the third heaven. Paul usually speaks of heaven in the singular. In 2 Cor. v. 1, as here, there is a plurality of heavens. He probably shared the belief in seven heavens which came from Babylonian cosmology and was accepted, though not universally, by the Jews. It is not his business, as it is that of the Slavonic Enoch and other Apocalyptists, to tell what he saw in the first and second heaven, through which he passed before reaching the third.

3, 4. This is not an additional journey to that of ver. 2, but a further and more impressive detail of the same journey. There were other things in the third heaven besides the Paradise; in the *Secrets of Enoch* (chap. viii.-x.) we read that it also contained a terrible place with ever-burning fire and dreadful torments for those who had committed crimes and acts of cruelty and of idolatry; and Paul seems to share the view, though it was not held universally, that the third heaven contained

man in Christ, fourteen years ago, whether in the body I know not, or whether out of the body I know not, God knows, carried off, this person I speak of, as far as the third heaven. And I know the man in question—whether in 3
the body or whether apart from the body I know not—God knows 4
—that he was carried off to the Paradise, and heard unspeakable words which it is not lawful for a man to utter. (On 5
behalf of a person like that I will boast, but on behalf of myself I will not boast except in respect of weaknesses. For 6
if I have a will to boast (of that), I shall not be a fool; I shall not be saying anything but what is true; but I forbear —I do not want anyone to credit me with more than he sees in me or hears from me.) And that I should not be unduly 7

more than the Paradise. (The *Testament of Levi* also places the torments of the wicked in the third heaven, but the abode of the righteous in the fourth.) He had been carried not only to the third heaven, but to the Paradise or garden which was in it. What he saw there, he does not tell, as the Apocalyptists do. Of what he saw he says nothing; of what he heard, no more than that it was unspeakable, that the words he heard were so sacred that it would be profanity to utter them. Compare the divine name among the Jews and the formulae of the Greek mysteries, some of which are described in Paul's very phrase, as words not to be uttered. Enoch in his 'Secrets' hears in the third heaven the angels singing, who have prepared the abode of the blessed, and is moved to exclaim, 'What a very blessed place this is!' What Paul hears is articulate, and if we may add what he says in 1 Cor. ii. 9, 10 to what he says here, it is transcendent; human powers cannot take it in or understand it. That shows a deeper apprehension of the heavenly world than that of the writers of Enoch or of the Testaments of the Patriarchs.

5, 6. Having told this story, the Apostle adds in a parenthesis that he does not wish to add to his reputation by it. He will not boast of it, does not even say that he is the person about whom it is told, but distinguishes himself from him. He would think it right, he says, to say much in favour of a man like that, to extol him for the favour God had shown him, and to acknowledge the authority his experience gave him. But what he is to boast of himself is already fixed (xi. 22-30); we come to it again (ver. 9). He does not wish to pose before his churches as a person who has been in heaven, and is able to tell what he saw and heard there; the praise and influence he wants lie in another direction. If he boasted of his journey to heaven indeed, that would not be a mere piece of folly, for the thing is true; it is not a delusion, as his enemies perhaps might say, and there is a solid distinction in it; it is not of a piece with the foolish self-praise against which he has been protesting in others and in himself (xi. 16 *sqq.*). But he forbears to speak of it. He wishes to be judged on his personal action at Corinth, and on his letters. (Cf. v. 13, 'Whether we be beside ourselves, it is for God, or whether we be in our senses, it is for you.') His converts are to take him as they find him, to judge him by what he has done for them and taught them, and the way in which he has met their difficulties and built them up as a Church, both personally and by his letters. If they want to say more about him, they are to dwell on the 'weaknesses.'

7. The Greek text is very uncertain in this verse, and especially the connection with what goes before. Some editors (see note to the translation) place the words, 'and by the excessive character of the revelations,' at the end of the preceding sentence, making Paul say that he is to be judged by what people see and hear of him, and by

τῇ ὑπερβολῇ τῶν ἀποκαλύψεων[1] ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι
σκόλοψ τῇ σαρκί, ἄγγελος Σατανᾶ ἵνα με κολαφίζῃ, ἵνα μὴ
8 ὑπεραίρωμαι. ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα ἵνα
9 ἀποστῇ ἀπ' ἐμοῦ· καὶ εἴρηκέν μοι, ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ
δύναμις ἐν ἀσθενείᾳ τελεῖται. ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν
ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

the revelations. But by this he has just declared he is not to be judged. As we give it (with A.V. and R.V.) ver. 7 is not connected with ver. 6, which with ver. 5 we have placed in brackets, but appears to continue the narrative of ver. 4. It does, however, indirectly give a reason for ver. 6.

The revelation spoken of was not the only one; both here and in ver. 1 he speaks of a plurality of revelations. One reason why he did not wish to descant on these occurrences was that they were very intimately connected in his mind with experiences of a deeply painful character which accompanied them as their shadow, and as it were drove him away from them. How this came about he tells us in the exquisite story now before us, in which he admits us to so much of his secret history. How lofty a boast might be built upon the revelations he had had he was at one time only too much aware. He was in danger at one time of thinking too much of himself on account of them. But he was saved from this danger in a way very painful at the time, but for which, nevertheless, he has come to be most humbly thankful.

What happened to him was that he was visited with a physical infirmity. A thorn in the flesh—the word might mean a stake, a sharp post on which his sensitive frame was impaled, but the usual rendering is enough (see Ezek. xxviii. 24). It implies a sudden pain which one cannot throw off, calling back the thoughts from everything else, putting a stop to any exaltation of mood and replacing it with a sense of suffering and helplessness. Another metaphor is used to describe the dark experience. What was felt was, as it were, the assault of an unseen enemy, seizing in some way on the bodily feelings. It was a messenger of Satan, the Apostle interpreted it, Satan who interferes with the doings of Christ's people (1 Thess. ii. 18), and who has power to act on men's bodies for the destruction of their flesh (1 Cor. v. 5), *i.e.* to bring on bodily ailments. Satan's messenger was sent—so he understood what happened—to buffet him, to deal him heavy and disabling blows. The former figure suggests sudden pain, this one rather sudden prostration and humiliation. Both alike convey that what happened to him put a stop at once to any extravagant ideas of himself to which his visions might have led him, and compelled him, both then and for some time after, to go softly. On the nature of the thorn in the flesh, see below. He repeats at the end of the sentence the words with which he opened it, 'that I should not be unduly exalted'; his visions were never to bring him the satisfaction that might have been expected. The interpretation of his misfortune, its origin and its intention, belongs of course to the Apostle himself.

8, 9. The disabling infirmity, whatever it was, came back after the first attack, not only once or twice; the terms in which it is described imply that the attacks were repeated. Instead of a life spent on the heights of heavenly prospects, the Apostle finds himself cast down again and again with shattering blows, to be conscious of nothing but physical helplessness. His spirit naturally rebelled at being thus kept from the state of which glimpses had been given to it. He besought the Lord thrice. The answer to the prayer comes from the Lord Jesus (cf. ver. 9, 10), hence we here have Paul addressing prayers not as he ordinarily does to God the Father (see the openings of most of the Epistles, and the exhortations to prayer, Phil. iv. 6, etc.), but to the Lord Jesus. The title 'Lord' indicates in the ordinary religious language of Paul's day a being to whom prayers are addressed; cf. the Papyrus Letters. (In the Johannine

[1] Add, διό, after a full stop.

exalted by the excessive character of the revelations,[1] there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be unduly exalted. With respect 8
to this I besought the Lord thrice, that it might depart from me. And he said to me, My grace is enough for you; for the 9
power comes to its completion in weakness. Most gladly therefore will I rather boast of my weaknesses, that the power of

writings we have, as a rule, prayer to the Father in the Son's name, Joh. xiv. 13, but the Son does what is asked, xiv. 14, and prayer is addressed also to him, xvi. 23 *sqq.*). Paul appealed to the Lord thrice, that means perhaps again and again, as the attack was each time renewed and the likelihood increased that the trouble would never leave him. He hoped that Christ would work a miracle for him; such things were done in the Church in the name of Christ, and why not in his case too? The Lord had cured people when on earth; could he not cure him too? The answers to the prayers are not given in detail, only the general result is stated, with which the Apostle was left; what he still knows to be the Lord's answer to his prayers. The answer was a refusal of the particular boon entreated; the Apostle was told that he had enough without that. 'My grace is enough for you.'

The grace of Christ is the kindness which prompted him to come from heaven for the salvation of men (2 Cor. viii. 9). Of that great act the Apostle had a full share personally; he thought of Christ as the heavenly being who had loved him and given himself for him (Gal. ii. 20), and who since his conversion lived in him the better part of all his life. In Jesus Christ he had come to be a new creature, the old selfishness had departed from him, and he carried in himself the death of Christ and the resurrection of Christ, an unfailing spring of life and hope. His surrender to this gracious being had made him the Apostle he was, authorized him and equipped him for his office, and had been the secret of all his triumphs. He had no better wish for his converts than that with which he concludes his Epistles, that the grace of Christ might be with them (xiii. 13, 1 Thess. v. 28, etc.).

The answer which Christ makes to his prayer is that his grace is enough for Paul. It is accordingly in the negative; the miracle the Apostle asked is not to be wrought for him, and he is to give up asking for it, and to consider that he has got already all he needs. When his trouble overtakes him he is to think of the divine kindness which has done so much for him, and to consider that when he has that he has everything. The trouble is, in a sense, the denial of his visions, but he possesses something that is far better for him than his visions. The soul takes up, in fact, towards Christ the position the Psalmists occupy towards God, finding in him an all-sufficient portion and confident that in his strength victory over every enemy is assured.

The 'power' (9^b) is a special thing; it is the energy which issues from the grace of Christ in the Apostle's life. 'I can do everything,' he says (Phil. iv. 13) 'in him that strengtheneth me.' This strength is exhibited mainly in experiences in which the Apostle is enabled to emerge safe from great dangers and to support extraordinary hardships. If there were no hardships and dangers in his life, the power would not act, as it has done in former cases; it is in weakness, when the Apostle is borne down near to death or to fainting of spirit, that the power finds its best opportunity. It would not be good for him then that his weakness should come to an end; the thorn must still irritate, the messenger of Satan still buffet, that it may be seen how much Christ's grace can do for his servants. The power of reaction and recovery, which has been

[1] Add *therefore* . . . The preceding five Greek words are by some editors made part of the foregoing sentence, the passage thus reading, '*or hears from me, and by the excessive character of the revelations. Therefore* . . .'

10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

xii. 11–18. When he comes to Corinth, his financial relation to the Church there is to be the same as before. The insinuations against him on this score are entirely unfounded.

11 Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ . ὑστέρησα τῶν ὑπερλίαν

proved so often, and which he identifies with the living energy in him of Christ who died and rose again, that is the great thing in him, and most clearly proves him a vessel of the heavenly treasure (iv. 7). He will make his weaknesses his boast then, not the distinction of his visions; in his weaknesses the power of Christ settles on him and is felt to be around and within him.

10. The weaknesses of the Apostle are the situations in which his evident want of outward force (x. 10) is heightened by circumstances to which even a strong man might succumb, but in which one like him seems as if he must be swept away. The 'weaknesses' are detailed (xi. 23 *sqq.*). To us they prove that if he had no commanding presence he had at least a strong constitution, and an extraordinary power of reacting against adversity; his spirit rose to the storm; escaped from one extremity he was ready for another. To him the matter presented itself differently. He does not boast of his own vigour or tenacity; the power that carries him through all these adventures is not his, but Christ's. So sure is he of Christ's power that he can welcome the buffets and the abusive treatment in which it finds its opportunity, and speak of boasting in afflictions (Rom. v. 3 *sqq.*), of being more than a conqueror through him that loved him. In this form we meet in Paul the Christian paradox that the poor, the hungry, the mourner and the persecuted are happy (Matt. v. 3-12), and that those who lose their life for Christ and the Gospel shall find it (Mark viii. 35). When ills are encountered for Christ's sake, the power of Christ is at once there to overcome them; it is not necessary to wait for the kingdom and the inversion it will bring of human lots. This idea also is not absent in Paul (2 Thess. i. 7), but the idea of our passage is found much more frequently, and is more his own, that the deliverance of those who are in Christ is immediate and complete. For himself he is content with this.

Paul's thorn in the flesh. The affliction Paul speaks of in this way, and also calls a messenger of Satan to buffet him, appears to have first announced itself in connection with the vision here narrated, which took place about the year 41 A.D. His words here, while they speak of the malady as recurrent, also imply that each attack took place in connection with an experience of spiritual exaltation, a vision, or revelation of the Lord. There was sudden and violent pain of a humiliating nature, though without demoralization; it was a 'weakness' of which he could still boast, and which he could regard as not only permitted but sent by God, for his spiritual good. The explanations of this experience of the Apostle have been many and various. The earlier ones are well stated by Lightfoot in his *Galatians*, 9th ed., pp. 186-198. 1. It was a physical malady accompanied by acute pain, such as violent headache or earache. 2. It was suffering endured from his enemies, so Chrysostom, etc. This is inconsistent with the Apostle's own description of it as 'in his flesh.' 3. The monkish and ascetic explanation is that it was due to carnal longings; but Paul could scarcely glory in such an experience. 4. Luther considered that spiritual trials were pointed at, such as he himself had met with and set down to diabolic agency, temptations to doubt or despair or blasphemy. 5. Dr. John Brown suggested an eye trouble, referring to Gal. iv. 15. Lightfoot rejects

Christ may rest upon me. Therefore I am well pleased with 10
weaknesses, with insults, with necessities, with persecutions and
extremities, for the sake of Christ; for when I am weak,
then I am strong.

I have been a fool; you drove me to it. I should have been 11
upheld by you instead. For in no respect did I come short

all these views, and concludes that the Apostle's affliction was of the nature of epilepsy. Since he wrote, this view has been strongly put forward, so that it may be said to be the prevailing one at the present time. In his *Beiträge zur Aufhellung der Geschichte und der Briefe des Apostels Paulus*, 1890, Max Krenkel published a long essay supporting the idea formerly brought forward by K. L. Ziegler in his *Theologische Abhandlungen*, 1804, that Paul's thorn or stake in the flesh consisted of epileptic attacks. Krenkel collects much material from medical writers of antiquity on the subject of this complaint, popularly called by the ancients *ἱερὰ νόσος*, and finds that Paul exhibits all the symptoms they speak of. The complaint was also called *morbus qui sputatur*, the disease which is spat at, and comparing with this the expression in Gal. iv. 14, where Paul says that the Galatians did not despise nor spit out (*ἐξεπτύσατε*) the trial in his flesh, Krenkel argues that Paul here declares himself a victim of epilepsy. That Paul was epileptic has also been held by Ewald, Holsten, Hofmann, Bousset and Schmiedel. This is denied by Heinrici, doubted by Lietzmann who quotes Binswanger, *Lehrbuch der Psychiatrie*, to the effect that isolated illusions, such as those of Paul, are no evidence of mental derangement. Seligmüller, *War Paulus epileptisch?* argues strongly that as the physical and moral deterioration which accompanies pronounced epilepsy, was not present in Paul, his complaint cannot have been epilepsy in the full sense. Medical authors tell us that epilepsy and hysteria are difficult to distinguish, and that there are degrees of epilepsy. Hatch, *Encyc. Bibl.*, considers that the attempts made to identify Paul's complaint cannot fully succeed.

Here the Apostle draws up. His impending visit to Corinth has to be spoken of, and a few words said about the personal relations to him of his converts, as these must, when he comes, finally adjust themselves. Why should he have had to go into all this personal matter? If the Corinthians had judged him and his work fairly, it would not have been necessary (11-12). Is he still going to act on his rule of not accepting sustenance from them (13-16)? Is there any truth in the assertion that, if not directly, yet indirectly, he has been making an income out of Corinth, and that the collection has something of that kind behind it (17-18)? Is he going to allow the moral laxity, which had already given so much trouble at Corinth, to go on, or to adopt radical measures about it (19-xiii.)?

11. The reader has followed all the Apostle's self-defence with growing interest and sympathy, and now he is told that the Apostle is not himself pleased with having had to write it; it is out of character; he should never have had to do it. Looking back on it all, and on the intercourse he has had with the Corinthians, he cannot but ask why they were not ready with a defence of him when it was called for, instead of leaving him to furnish it himself. To judge by his opponents' account of him, he is nothing; they do not allow that he is entitled to appear as an Apostle, and he has no advantages of bearing or of speech to make up for the supposed want of proper authentication. And yet, what is there that an Apostle is expected to do that he did

12 ἀποστόλων, εἰ καὶ οὐδέν εἰμι. τὰ μὲν σημεῖα τοῦ ἀποστόλου
κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις τε καὶ τέρασι
13 καὶ δυνάμεσι. τί γάρ ἐστιν ὃ ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας,
εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν
14 ἀδικίαν ταύτην. ἰδοὺ τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς
ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς.
οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ
15 γονεῖς τοῖς τέκνοις. ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανη-
θήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶ,[1]

not do? In the absence of any written constitution of the Church, defining the authorization an Apostle must have, and the claims he may make (in the Didache, xi. 2, we find that the Apostle is to be received as the Lord, but is only to remain one day with a church; the office has fallen into discredit, of which the germs are visible in our Epistle), Paul's argument that the Apostle is proved by his works is very pertinent. Even in Palestine that way of looking at the matter was not unknown (cf. Matt. vii. 15-20, where an early saying as to the tree and its fruits is used as a criterion of true and false prophets). Judged by what he did at Corinth, Paul was as much an Apostle as those extra-Apostles (xi. 5), and the Corinthians should have seen it. If an Apostle was expected to have gifts and to prove his commission by his works, Paul had done that; he had applied himself to that part of the office with patience, either *i.e.* in spite of difficulties, such manifestations being perhaps less in demand in the Western than in the Eastern Church, or that his taste did not lead him that way (cf. 1 Cor. i. 22-24). What the acts were which are designated by the three terms, signs, wonders, and powers, it is hard to tell. Signs, strictly speaking, would be works done as evidence that the claims of the worker are well-founded (John iii. 2, Mark viii. 11); wonders would be acts suited to impress beholders (cf. Acts v. 1, 1 Cor. v.); powers, in the Gospel, are acts of healing. But the same action might be described by two of these terms, according to the way in which it was looked at, or even by all of them. In Rom. xv. 19 Paul uses the same three words, but in a way to show that the same act might be both a 'power' and a 'sign' or a 'wonder.' He does not here mention specially the gifts of tongues and of prophecy, both of which were undoubtedly expected of an Apostle, and in both of which he himself was proficient (1 Cor. xiv. 18, 19), and it seems that we must suppose them to be included in the threefold form, which thus is a general description of all the various preternatural activity of an Apostle. Paul was not wanting on that side.

Can Paul have appealed to miracles to support his claims and authority? It is only when asserting his Apostleship against suspicions cast on it, that he does so. The original commission of the Twelve by the Lord imposed on them the duty of curing sicknesses and casting out demons, as the Lord did himself; and Paul declares that on this side he does all that an Apostle was expected to do. The proof of his Apostleship on which he most relies is of a different nature.

13. He insists that the Corinthians were quite well off with Paul as their Apostle; they had everything from him that other churches had from other Apostles. He gave them no occasion whatever for not upholding him. Only of one thing might they complain, of his refusal, discussed above (xi. 6-12), to be dependent on them. It might be interpreted, we saw, as a sign that he did not trust them or love them so fully as his other churches. The words, 'forgive me this injustice,' have generally been taken in a playful sense, as if the Corinthians could not find much difficulty in forgiving the Apostle for not causing them ex-

[1] ἀγαπῶν.

of those extra Apostles, even if I am nothing. The signs of 12
an Apostle certainly were wrought among you with unvarying patience, signs and wonders and powers (all were there). For what point can be mentioned with regard to which you 13
were at a disadvantage compared with the other churches, except that I for my person did not prove a burden to you? Forgive me this injustice. See for the third time I am now 14
ready to come to you, and I will not be a burden to you; for I seek not yours, but you. For it is not the duty of the children to lay up for the parents, but of the parents for the children. But I will most willingly spend and be spent 15
for your souls. If I love you more, am I loved the less?[1]

pense. It seems better to take them as serious. Paul felt that his treatment of the Corinthians in this matter did look invidious; he has no reason for it which he can state to them (cf. xi. 11), and yet he is determined to go on acting to them in the same way; there is nothing for it then but to throw himself on their indulgence. Note that it is only 'I myself' that has gone without support from the Corinthians; the emphatic pronoun may suggest that Timothy and Titus were not obliged to act as he did (but see ver. 18; 1 Cor. ix. 6). Barnabas and Paul both followed the self-denying rule at Corinth. The verse may have a side-reference to the extra-Apostles, who took salary there, and who may have argued that Paul's not doing so showed a want of confidence on his part in his Apostleship. In this he has not been fully an Apostle to the Corinthians.

14. He repeats that he will stick to his principle, emphatically declared (xi. 12), and that in the visit to Corinth which is now to be carried out, his relation to the Church is to be on this footing. The words 'for the third time' apply to the word 'come,' not to 'I am ready.' He does not mean that he is making his preparations for the third time, but that he is coming on his third visit. The first was that during which the Church at Corinth was founded; the second the painful visit of ii. 1, vii. 12. In announcing that he will accept no support from the Church at Corinth, he gives reasons he had not stated before. He acts in this way because of his affection for the Corinthians and his determination to do his utmost for them. He is to appear before the Church as its father (Gal. iv. 19, 1 Cor. iv. 15), who has no ends of his own to serve, and cannot do too much for his children. He will spend and be spent for their souls. He is interested, no doubt, in their business prosperity (ix. 8-10), but is not called himself to help them in that direction. It is his part to be generous, without any restriction or reserve, to spend all he has and all he is for them (Phil. ii. 17); even if they are still ungrateful, as they have been, and turn his self-denial into an argument against him, he will still do so. The rendering of the A.V. which makes the last clause of ver. 13 not a question but a statement makes the verse less harsh, but can scarcely be retained. Is my unselfishness to be made to justify your selfishness? Paul asks.

On Paul's refusal to take pay in Greece, see on xi. 7-12. The reasons he gives in the present passage are, no doubt, the substantial ones: he prefers the position of father of a church who does everything for it to that of Apostle with its custom of support by the church. The difficulty remains that in Macedonia he has acted differently, and the Corinthians know it. Hence the apology of ver. 13.

[1] A.V. following the reading ἀγαπῶν, *though the more I love you, the less I be loved.*

16 ἧσσον ἀγαπῶμαι; ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλὰ
17 ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον. μή τινα ὧν ἀπέσταλκα
18 πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; παρεκάλεσα Τίτον, καὶ
συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ
τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;

xii. 19.–xiii. 10. When Paul comes, discipline will be applied to moral offenders.

19 Πάλαι[1] δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. κατέναντι θεοῦ ἐν
Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκο-
20 δομῆς. φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἵους θέλω εὕρω

16-18. In the opening chapters of this Epistle, Paul defends himself in general terms against the charge of being actuated by worldly interest in his mission (cf. i. 12); in ii. 17 he denies that he makes a traffic of the word of God. He need say no more of that charge in the form that he exacted payment for his services. But the charge may be put in another way, as that Paul is a sly fellow; he will not ask for support directly, but he gets something out of Corinth; his representatives collect a fund, and what they collect passes into his hands. In chap. viii. we had the careful statement of the method by which the Corinthian contribution to Jerusalem necessities was to be safeguarded so as to reach its object.

He comes back to this point here, to dispose of it before his visit takes place. It is to be clear when he comes that he is quite independent in his position, and that the collection now being hurried forward to completion at Corinth is a thing in which he has no material interest. It is said at Corinth that he makes something off the Church there through his delegates. Paul would scarcely have imagined such a charge; it must have been made. He will get at the truth of that matter at once. Of which of his delegates can such a thing possibly be said? Only of Titus; he alone has had to do with the collection at Corinth (viii. 6). Paul is just sending him to Corinth on that business, and with him 'the brother,' more likely him of viii. 22, who is Paul's own envoy, than him of viii. 18, who represents the Macedonian churches. The Greek aorists, given both in the A.V. and the R.V. with the English preterite, I *exhorted* Titus, and with him I *sent* the brother, ought to be translated with the present, or perfect; they indicate things Paul is doing as he writes his letter, which will be in the past when the letter is received (see on viii. 18). The two are not yet away when Paul writes, and they are the only persons he has ever sent to Corinth on such an errand. Can the charge be true of them? Titus has been at the work of collecting before, but the Corinthians cannot say that he enriched Paul by it; his attitude at Corinth was the same as Paul's, his spirit was the same; *i.e.* he took no money from the Corinthians; he encouraged their generosity to others, but derived no benefit from it himself. (So far as we can see, none of the money had yet left Corinth; the completion of the fund and the disposal of it were still in the future.) Of the brother this is not said; he apparently had not been engaged in the Corinthian collection before.

This passage shows decisively that chap. xii. was not written before chap. viii. In both chapters we hear of the same persons as going from Paul to Corinth about money matters; Titus and the brother. The same verbs are used in both passages to describe their mission; Paul in both 'is asking' Titus to go and 'is sending' the brother with him. In both the mission of Titus and the brother is connected with suspicions

[1] πάλιν.

But granted that I was no burden to you; yet '*I am a* 16
rascal and I caught you by a trick.' Not any of those whom 17
I have sent to you—was it through him that I took advantage of you? I am asking Titus, and I am sending the 18
brother along with him. Titus did not take advantage of you, did he? Did we not walk in the same spirit, in the same footsteps?

You are thinking all this time[1] that we are making our 19
defence to you. We speak before God in Christ, but beloved it is all for the sake of your upbuilding. For I fear lest 20

entertained at Corinth as to Paul's relation to the financial affair, and is to prove that Paul himself was not enriched by it. In chap. viii., however, the financial envoys are formally placed before the Corinthians, who are told why Titus goes to them on such an errand, who the brother is who is going with him and why he is a suitable envoy for such a business (ver. 22). The Macedonian brother is also introduced (ver. 18), of whom chap. xii. makes no mention. The passage in which the envoys are thus introduced is evidently earlier than the passage in chap. xii., where they are simply mentioned and it is taken for granted that the Corinthians know about them and their errand. The situation is the same in which both passages are written; the envoys have not yet gone, Paul has chosen them and asked them, but the Corinthians do not yet see them.

19. This verse makes the transition from the personal defence, which runs from x. 1 to this point, to the serious business Paul sees he must take in hand whenever he gets to Corinth. Of this there were several warnings in chap. x. ver. 2, 6, 11. vi. 14-vii. 1 also spoke of serious moral defects existing at Corinth. The grave protests against heathen vices in the Church contained in the first Epistle (1 Cor. iv. 21, v. 7-13, vi. 9, 10, 18) echo continuously in the second.

The Corinthians are not to misunderstand what Paul has been saying. They might suppose that his aim in these explanations as to his financial relations with them (and as to the view they are to take of him, if this verse refers to what comes before ver. 11, which may be doubtful) is to produce a good impression on them. Paul is trying to make favour with us, they may be saying (whether the first clause is a statement or a question 'Do you think,' etc., is immaterial)—and if so, his words have to be, to a certain extent, discounted. That, he declares, is not the case. All he has been saying is said with the fullest sense of responsibility to God; when one is before Him one cannot but speak what is true and will stand. It is said in Christ, *i.e.* in full consciousness of his position as a herald and administrator of the new religion. Speaking in Christ one cannot descend to boasting (xi. 17) or to trivial compliments and personalities, one is full of the cause and speaks for the cause. He has had the upbuilding of the Corinthians in view in what he has said; and considering how that upbuilding is expected in the following verses to proceed, this can only mean that in his statements on the financial question the Apostle's aim has been to get his feet clear of all petty misunderstandings with Corinth, so that he may be able when there to act with the necessary promptitude. It is for the sake of the work to be done at Corinth that he has gone into these small matters.

20, 21. The 'upbuilding' may have to begin, the Apostle fears, with something very unpleasant. As he looks forward

[1] Or, *again.*

ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε, μή πως ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

xiii. 1-10.

Dt. 19, 15 1 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων 2 καὶ τριῶν σταθήσεται πᾶν ῥῆμα. προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι, 3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς

to his visit, it appears to him that there may be much to do of that nature. The encounters he here forebodes are not those anticipated (x. 2, 6, 11) with the Jewish-minded intruders, nor is it a second visit in sorrow (ii. 1), such as his last one, that he dreads,—that mischief is disposed of; he is afraid, firstly (ver. 20), of the jealous, factious spirit by which all Greek public life was haunted, and against which his first warnings to Corinth had been directed (1 Cor. i. 11 *sq.*, iii. 3 *sq.*, xiii.). To build up the Corinthians into what a body of Christ should be, was not an easy matter. What if he should find them divided into cliques, attacking one another publicly and in underhand ways, given over to ill-feeling and doing everything that Christian charity forbade? (It is to be noticed that the parties of 1 Cor. i. are not here named and do not appear to be referred to.) Of these vices of Greek life, a closely similar catalogue is found in Gal. v. If he should find things so, how hard it would be to come to a natural and happy relation with his converts! Ver. 21 is still more grave. He was afraid that some of these, he speaks gently, who had 'sinned before' might have to be sharply dealt with. It had happened before (1 Cor. v., vi. 12-20, viii.-x.), and the danger was not over. The expression 'those who have sinned before' meets us again (xiii. 2). It must be interpreted in the light of 1 Cor. vi. 12-20, where we see that there were Christians at Corinth who thought themselves at liberty to act in sexual matters as they had done before they joined the Church. The Apostle taught that by so doing they ceased to be members of Christ or temples of the Holy Spirit. How humiliating for him to find himself in the church he had founded, and to recognize that many of its members ought not to be there at all, but were still, judged by their conduct, heathens! What a blow to his pride as an Apostle that his church should have turned out in such a way; what a call for mourning for the converts he had been so proud of, now parted from the Church and him! For that, as we see from the following verse, is what he sees it must come to.

xiii. 1. The words (xii. 14) are repeated, and indicate not a third intention to come, but a third visit, as is clear from the following verse. The Fathers, Calvin, and some modern scholars consider that the three journeys (Wordsworth, 'The three intentions are the three witnesses,') are the three witnesses to whom Paul appeals, speaking perhaps humorously (Bousset). But his bearing is serious; he has indicated (xii. 21) that the immoralities spoken of are not to be tolerated, and he now states in the words of Deut. xix. 15, abbreviated here, and Matt. xviii. 16, and by this time no doubt proverbial,

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perhaps when I come I should find you not such as I wish, and I be found by you not such as you wish, lest perhaps there be quarrels among you, jealousies, grudges, factions, backbitings, whisperings, arrogance, disorders; lest when I come 21
again my God should humble me before you, and I should have to mourn over many of those who sinned before and have not repented of the uncleanness and fornication and sensuality they practised.

This is the third time I am coming to you: '**At the mouth** 1
of two and three witnesses shall every case be established.' I have given warning before, and I give warning now, as 2
when I was present the second time, so now when absent, to those who have sinned before and to all the others, that if I come again, I will not spare. Since you are looking for 3
a proof of Christ speaking in me, he is not weak with regard to

the steps he will take when he comes to deal with them. The offenders are to have a fair trial; they are not to be convicted without proper evidence. But the truth of the matter is to be got at, and the necessary measures are to be adopted.

2. The former warning may in part be traced in 1 Cor. iv. 21, v. 13, x., xv. 33-34; 2 Cor. vi. 14 *sqq*. Of those given on the second visit we only learn here. That visit was a painful one to Paul; he did not quite carry out what he meant in it, and he was treated in an unworthy way he could not soon forget. The Corinthians might think that the warnings he uttered in such circumstances were of little moment. But he assures them that they have not fallen to the ground; if he has more weight at Corinth when absent than when present, the Corinthians are to know that the warnings are still alive and soon to be translated into actions. 'Those who sinned before' appear to be a well known set of persons; in xii. 21, we are told they had not repented of their former sinful way of living. 'All the others' here warned are persons not openly recalcitrant against Christian morals, but with too loose ideas and in danger of falling into heathen practices and so coming under the severe action of the Apostle. To all alike he announces that this time there will be no half measures. On former occasions he had not been strict enough, he had 'spared'; the discipline threatened on his second visit, but not then carried out, is now to be put in practice. For methods of discipline in Pauline churches see 1 Cor. v. 3-5, 13.

3, 4. The Corinthians are asking for a demonstration that Christ does actually speak in Paul; his unsparing discipline will give it them when he comes. They seem to have supposed that when Christ spoke through an Apostle he would do so in so forcible a manner that no one could mistake it. In Paul, on the other hand, he spoke hesitatingly (x. 10, etc.). They thought, played upon as they had been, that one with a greater flow of words and a more confident bearing was a better representative of Christ. There is no doubt truth in the insinuations Paul here makes. But he assures the converts that they will find Christ speaking in him forcibly enough (cf. chap. x., especially ver. 2 and 11). That the Apostle is in some respects a weak and not at all victorious personality does not prove that Christ may not be in him and speak through him. Christ also is on one side subject to weakness. The error the Corinthians make about

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4 ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν· καὶ γὰρ[1] ἐσταυρώθη
ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
ἀσθενοῦμεν ἐν[2] αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως
5 θεοῦ εἰς ὑμᾶς. ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς
δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν
6 ὑμῖν; εἰ μή τι ἀδόκιμοί ἐστε· ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
7 οὐκ ἐσμὲν ἀδόκιμοι. εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς
κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ
8 καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνάμεθά τι
9 κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας. χαίρομεν γὰρ ὅταν
ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ εὐχόμεθα τὴν

Paul may be connected with a greater error they make about Christ. They do not appreciate Christ's weakness. To the Jewish side of the Church by which the Corinthians had recently been influenced, Christ was a being all victorious and prevailing; the crucifixion was a matter that need not be dwelt on; the resurrection and the second coming enabled the believer lightly to pass from it (see speeches in Acts ii., v., etc.). To Paul, on the contrary, Christ crucified was the essence of the Gospel; the Christian was to identify himself with the crucified as well as the exalted Saviour, to feel the power of his sufferings as well as of his rising and his heavenly glory. In this aspect the Apostle who is so often in the depths and yet always rises to the surface, who is often so weak and yet feels strength coming to him out of his very weakness, is a true copy of Christ, a living vessel of Christ's experience and power. His weakness does not show him to be God-forsaken; on the contrary. The crucifixion showed Christ to be subject to weakness, but the power of God brought him to life and showed him to be what he really was (Rom. i. 4). So is it with Paul also, as the Corinthians are shortly to know. He looks forward to an access of spiritual energy when face to face with his converts; his hesitations will disappear; his actions will speak for him and show that Christ is undoubtedly with him. The proof that Christ speaks in him will not be wanting. In 1 Cor. ii. 3-5 his words have power; here he speaks not of words only.

5, 6. They are to put themselves right before he comes, so that his coming may not be painful to them, to make sure that they are practically what Christians ought to be. In 1 Cor. xi. 28, 31, 32, it is also recognized in connection with the Lord's Supper that by dealing strictly with themselves believers may escape eating and drinking condemnation, and the dangers of the last judgment. It would be natural enough as Paul has been speaking of Christ in his two aspects, his humiliation and his exaltation, to take the 'faith' he speaks of here as meaning the set of doctrines he held it necessary for every Christian to believe. In 1 Cor. xv. 3-8, in setting forth these doctrines he speaks first of Christ's death for our sins, then of his resurrection. He might be telling the Corinthians here that they must make sure that they know Christ in his weakness as well as in his strength. Especially when he bids them realize that Christ is in them, must he not mean Christ as set forth by Paul, Christ crucified (Gal. iii. 1), into whose death the convert is plunged at baptism (Rom. vi. 3), and with whom he rises again (Col. iii. 1)? He must, of course, have wished them to believe in this Christ, not the other Jesus (xi. 4), who is all power and success, but he cannot be held, either here or in the last-named passage, to have made acceptance of his own particular doctrine of Christ an obligation on his converts. (Harnack declares, *Kirchenverfassung*, p. 215, that Paul is never to be understood as thinking himself to have a materially different Gospel

[1] Add, *εἰ*. [2] *σὺν*.

you; on the contrary, he is powerful in your matters. For he 4
was crucified in consequence of weakness, but he lives in
consequence of God's power. For we are weak in[1] him but
we shall live with him, as you will find, in consequence
of God's power. Try yourselves if you are in the faith, 5
examine yourselves; or do you not see when you look at
yourselves that Jesus Christ is in you? unless it should be
that you fail in the test. But I hope that you will recognize 6
that we are not failures. But we pray to God that you may 7
not do anything evil; not that we should be right is the
important thing, but that you should do what is good even
though we prove to be wrong. For we cannot do anything 8
against the truth, but for the truth. For we rejoice when 9
we are weak and you are strong, for this is what we earnestly

from the other Apostles, since with him there is only one Gospel, the Gospel of God. It is true that he never mentions the Apostles of Jerusalem in such a connection; but the speeches put in their mouths in Acts present a Gospel which Paul must have regarded as defective, and which he certainly had in his eye when he spoke of 'my Gospel.') The whole of this Epistle shows that he considered himself to have received a special revelation with regard to the person of Christ, and he speaks scornfully of his converts playing with 'another Jesus.' He does not, certainly, make such a great matter of accepting his view of Christ as he does in Galatians of maintaining one's freedom from the law.

The examination enjoined must lead to one of two results: either the convert must conclude that what is required of him is too much; then he does not stand the test, he is not fit for the kingdom; Jesus Christ is not so much a part of his life that he must give up everything in order to be with him; or he will conclude, on putting the necessary questions to himself, that Jesus Christ is in him and must dominate his whole life and action. Then he will cut himself off from heathen vices; he will feel that he is approved before God, and will not have to dread the Apostle's severity. If this line is taken by those whom it concerns, then the Apostle may hope that he will have the approval of the church at Corinth, and that it will be recognized that he has done his duty as Apostle, and does not deserve to be censured or despised, as has too much been the case up to this time.

7-9. Paul is anxious, of course, that the Corinthians should do him justice, and recognize the true character of his work, the rightness and self-evidencing character of his Apostolate. But he does not want to triumph over them, and prays that the judgment he threatens on their irregularities may prove to be uncalled for. He does not want them to be wrong in order to show that he is right. There has been wrongdoing in the past, but he speaks as if that were not the case, and the Corinthians could still prove themselves blameless. It is not the case that he has made up his mind against them already, and has determined that they are wrong, he right. In spite of his grave warnings, he will judge of things as he finds them when he comes (ver. 1); he will not take up any severe attitude if the facts do not require it (ver. 8). He puts away the personal soreness and sense of injustice of which we have seen so much in the Epistle, and declares that it is the good of his converts he has at heart, not his own position or reputation (xii. 19). He is quite glad to go on being weak and being thought weak, if only they are strong, know what to do and do it. That is his great

[1] Or, *with*.

10 ὑμῶν κατάρτισιν. διὰ τοῦτο ταῦτα ἀπὼν γράφω ἵνα παρὼν μὴ
ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

xiii. 11-13. Conclusion and salutation.

11 Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ
φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται
12 13 μεθ' ὑμῶν. ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. ἀσπάζονται

wish and prayer that the defects may be supplied in their condition, the evils left behind, that they may be for the future all a Church of Christ should be.

10. One cannot write things like xii. 20, xiii. 5 without feeling that they may wound. Drawing to a close and aiming at an affectionate conclusion, the Apostle explains that he wrote these things, the emphasis is on the word 'write,' for the sake of the visit he is just coming to make at Corinth, to spare pain to himself and to the converts. To come to Corinth and say these things, as he must have done at one of his first meetings with the church, was a painful prospect. Yet they must be said. The Church must be kept in the ways of Christ and purged of heathenism. The Apostolic authority was given for that end certainly, and must be used, for the good of the Church. On the description of his authority, given before (x. 8), see notes on that passage; the intruders, it was there suggested, used any authority they had rather to confuse and depress than to build up the Church; here the suggestion is that his authority is given him not to terrorize but to educate the Church. 'Deal harshly' is not equivalent to 'in sorrow' of ii. 1, but is one side of it. Much better to avoid the clash of personal differences in the use of it, to let it act from a distance through a letter, which may have produced its effect before the personal meeting takes place. The second visit was a painful one, and the Apostle shrank from the thought of another like it (ii. 1). The warnings he gave on that visit were not carried out (xiii. 2). If this letter does what it is meant to do, they need not be carried out at all.

11, 12. The Apostle takes leave of the Corinthians; he gathers up the main points of what he has urged on them as their duty and as a necessary preparation on their part for their meeting with him. For the word rendered 'farewell' the margin of the R.V. gives 'rejoice,' with many commentators; but what goes before and what follows would scarcely encourage the Corinthians to give the word that sense. The letter is brought to a close, they would feel,—with the ordinary word of leave-taking. What is of most importance for the converts is that they should 'put themselves right,' take the practical steps for bringing their life as a Church to a satisfactory condition, as urged in ver. 5 and 9. The following word may be rendered 'be comforted,' or 'be encouraged,' or 'accept the admonitions given you.' Though comforting was spoken of in chap. i. of the Epistle, 'admonitions' took up more space in it. They would feel the word to mean that the Apostle had hope of them, and wished them to have hope for themselves, on the conditions he had laid down. The letter of Irene to Taonnophris and Philo (who have lost a son), Pap. Oxyrh. 115, ends with the exhortation, comfort one another (*παρηγορεῖτε ἑαυτούς*). But they are in mourning.

The correspondence ends as it began (1 Cor. i. 10), with an appeal for unity (1 Cor. xiii.), and sets forth the temper by which, in spite of the necessary and wholesome differences which must appear in a living Church, unity may be attained. If the members are gentle and forbearing with one another, if they are determined to do justice to one another and not to quarrel, they will feel that the God of love and peace is with them at their meetings, and

desire that you should come to be complete. This is my reason 10
for writing as I do while still absent from you, that I may
not have cause to deal harshly when I come in the exercise
of the authority which the Lord gave me, to use for building
up and not for casting down.

And now brethren, farewell.[1] Put yourselves right, accept 11
the admonitions made to you, be of the same mind, live
in peace; and the God of love and peace will be with you.
Salute one another with the holy kiss. All the saints salute 12
13

that each gets what he requires. The God of peace is invoked after an Epistle written in much agitation and anxiety, as in other terminations (Rom. xv. 33, 1 Thess. v. 23).

When the letter has been read in the church meeting the members are to give each other the kiss which is enjoined at the close of four Pauline Epistles (Rom. xvi. 16, 1 Cor. xvi. 20, 1 Thess. v. 26, and here), and seems to have been a regular observance in the Pauline churches, though not yet connected, as afterwards, with the Eucharist. See Milligan's note on the passage in 1 Thess. The Apostle's closing salutation is thus taken up and repeated by the members, and they are brought into peaceful brotherhood with each other in the thought of him, and testify their loyalty to him. The kiss is holy, a religious act, denoting a spiritual bond.

13. The saints who all salute the Corinthians are of course those with whom Paul is in touch when despatching the Epistle, *i.e.* the Christians of Macedonia, with any others from a distance who might be with him.

14. The closing greeting or benediction of this Epistle is the fullest of all we have from Paul. The termination of his Epistles, as well as his opening greetings, go back to the common practice of letter-writing in his day. The ordinary writer of a letter of friendship began with χαίρειν, Hail, and ended with a good wish, ἔρρωσο, be in good health, εὐτύχει, may good fortune attend you; see the letter of the Apostles to the Gentile Christians (Acts xv.). And the concluding good wish, like the opening, tended to assume a religious colour, the god being invoked to bless the person addressed. In the Papyri this is constantly found. Paul's openings differ, as we saw (i. 1), from those of the ordinary letter-writer by the use of χάρις, grace, instead of χαίρειν, Hail! In winding up a letter he invariably uses the word χάρις, grace. In Colossians and the Pastoral Epistles we have merely, Grace be with you! This cannot be a mere good wish from Paul personally, but must refer to the divine grace; the person addressed is to experience the divine kindness. In most of the Epistles the farewell wish is 'The grace of our Lord Jesus be with you' (so with verbal differences, 1 and 2 Thess., 1 Cor., Gal., Rom., Phil., Phm.). In the Epistle before us this greeting is present with additions; otherwise, if we supposed that Paul was not here using a form that was familiar to him but freely composing, we should have to account for his naming the grace of Christ before the love of God. This could quite well be done; for the grace, the wonderful kindness of Christ (viii. 9), is historically the first thing in the Gospel, the porch through which the believer enters the building, and comes to know what God is to him and what the Holy Spirit is. But the growth of Paul's closing greeting from Epistle to Epistle accounts naturally for what we find here. The greeting passes with him from a greeting to a benediction, in which all that the believer has from God is put together in a rhythmical form fit to be

[1] Or, *rejoice.*

14 ὑμᾶς οἱ ἅγιοι πάντες. ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ[1] καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

used at the conclusion of the meeting. Lietzmann suggests that the benediction as here found was already a fixed liturgical form in Pauline churches, but against this it may be remarked that Paul does not again use the three-fold benediction, but in Epistles later than 2 Cor. contents himself with a simple one.

In these three ways is God known to Christian people. After Christ's grace or kindness has brought him into the building the Christian finds the love of

[1] Om. Χριστοῦ.

you. The grace of our Lord Jesus Christ[1] and the love 14
of God and the communion of the Holy Spirit be with
you all.

God around him, which he would not have known without that introduction (Rom. v. 8, viii. 39). The communion of the Holy Spirit may be the participation in the Holy Spirit coming from God or from Christ, which all believers have (1 Cor. xii., Gal. v. 22, Phil. ii. 1), or the fellowship with one another into which the Spirit brings them, or the intercourse with the Holy Spirit which all Christians enjoy (1 Cor. iii. 16, Rom. viii. 2). The formation of trinitarian doctrine is still in the future, but the suggestions of it are already here. Cf. the Jewish benediction (Numb. vi. 24-26), in which the same divine name is thrice repeated; and the monotonous invocation of Allah in Islam.

[1] Om. *Christ.*

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